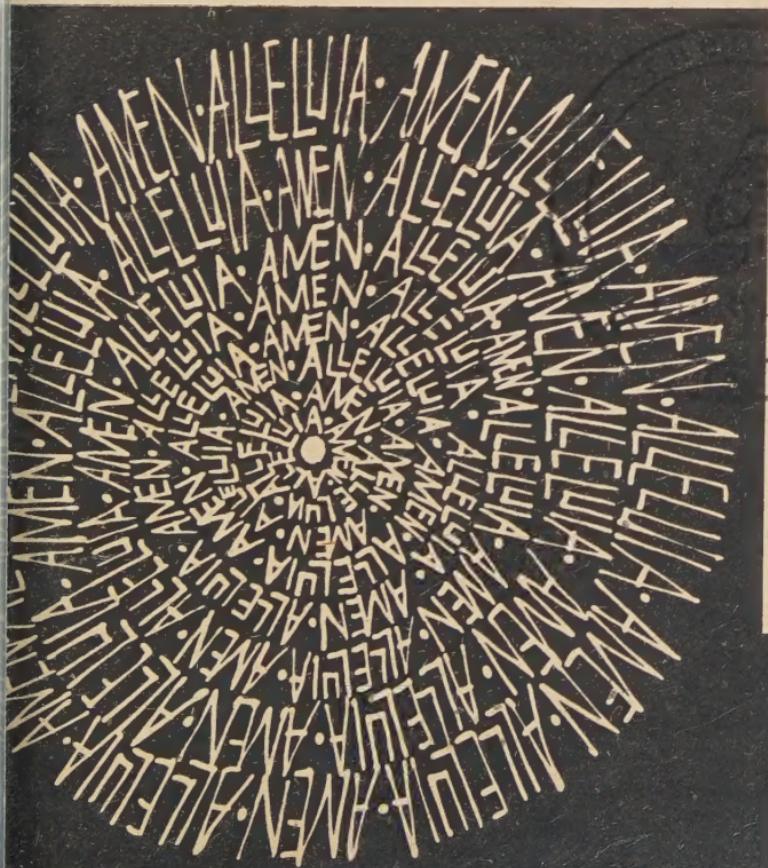


SPRING A.D. 1971

THE ANGLICAN DIGEST



As Christians we should not suppose that a promising young person of sixteen is more of a key person in the Kingdom of Christ, far more important than the advanced Christian of seventy-six, whose continuing presence in the Church Militant blesses and warms the world around him. I'm not against any accent on youth so long as it does not obscure or obstruct the Holy Spirit's accent on persons.—The Living Church

One of the greatest opportunities for witnessing for the Christian faith is by the life you live. If Christian principles are not followed in your business and professional life, or family and social relationships, your faith is in vain. Do people see in you the embodiment of, say, Christian charitableness and consideration for others? Do they say of you, "That man is a Christian?" If they do, you are witnessing to the things in which you profess belief.

—A parish priest

The most important thing a human being can do is to love God so much that His love flows into you so much that it fills you full it splashes onto every person you meet.—A parish bulletin

If thou wouldest suffer patiently the adversities and miseries of this life, be a man of prayer. If thou wouldest gain power and strength to overcome the temptations of the enemy, be a man of prayer. If thou wouldest mortify thy will with all its affections and lusts, be a man of prayer. If thou wouldest understand the cunning devices of Satan, and defend thyself against his deceits, be a man of prayer. If thou wouldest live joyfully, and with sweetness walk in the path of penitence and sorrow, be a man of prayer. If thou wouldest drive out from thy soul the troublesome gnats of vain thoughts and cares, be a man of prayer. If thou wouldest sustain thy soul with the richness of devotion, and keep it ever full of good thoughts and desires, be a man of prayer. If thou wouldest strengthen and confirm thy heart in the way of God, be a man of prayer. Lastly, if thou wouldest root out from thy soul all vices, and in their place plant virtues, be a man of prayer, for in this is obtained the unction and grace of the Holy Spirit who teacheth all things.

—Saint Bonaventura (1221-1274)

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the anglican digest

- ‡ some things old
- ‡ many things new
- ‡ most things borrowed
- ‡ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

ONE FLOCK, ONE SHEPHERD

IT WAS my privilege and joy to join with the Christians of Car Nicobar to give thanks to God for seventy-five years of Christianity during which time almost the entire island has accepted Christ in the fellowship of the Church. (Car Nicobar has a population of 12,000 and is located in the Indian Ocean 500 miles due east of Ceylon and about 300 miles west of the Malay Peninsula.) Although several attempts had been made in the 16th, 17th, and 18th centuries by people of various countries and Christian organi-

zations to take the Gospel to this glorious patch on God's earth, it was through the devoted zeal and work of a Tamil evangelist, V. Solomon, that the first converts (128 of them) were made and the Church established. Solomon landed at Car Nicobar on 15 March 1895, and laboured there until his death in 1909. His work was carried on by his wife Ambu which, in the native tongue, means "love". Among the first twelve boys whom Solomon secured for his school was Ha-Che-Ka. All the boys

were given new names, each beginning with John, (one of them was called John Bull) and Ha-Che-Ka received the name of John Richardson. It is that man, the living and loving apostle, who has been responsible for evangelising Car Nicobar and some of the neighboring islands. John Richardson was educated, made deacon, then priest, and consecrated Bishop, and in turn educated and trained others to shepherd his people. According to the government statistics over 98% of the people of the island are Christians — probably the only place in the world where Church-going and self-propagating Christians exist in that proportion.

During my four-day sojourn on the island, I learned a great deal about the Car Nicobari. The people, both young and old, are natural and spontaneous in their behaviour, and there is complete absence of self-consciousness. There is no artificiality in thought, word and deed.

Christianity in its simplicity is the very breath of their life. There is, therefore, no danger of their succumbing to any other religious influence. (A test came during the Japanese occupation when the people refused to surrender their faith and many suffered martyrdom.)

The Church in its Anglican tradition is the only Church they know, and has given them a deep sense of fellowship: the church is a brotherhood in which there are no jealousies, contentions, or strife. The present Deputy Commissioner said that in his service of nine months he had no single case brought to him for trial, and several policemen gave similar testimony — and admitted that they find life rather boring because there is so little for them to do.

They have a healthy self-respect, and neither beg nor cringe. A recent visitor asked what they wanted her to do for them; she was told only to see that the government protected them so that they could continue their way of life in peace.

Despite their economic condition, they give liberally to the Church and for those in need. A dozen or more churches throughout the island have been built with people's own labour. A Church bazaar held when we were there brought Rs. 16,000 in a few hours: all the articles of sale were given free by the people.

The Car Nicobarese are nature's own children: they love swimming, wrestling, sports and games. Bishop Richardss introduced football in 1911.

and it has become a favorite game for the young men. Girls are equally interested and play volleyball with great skill. All the young people love band music and drilling; many have learned European music by ear and sing both in unison and in parts.

There is free mixing between the sexes. Marriages are the result of a couple's own choice, but they are carried through in consultation with parents and with the blessing of the Church.

They are a worshipping people. They have a great respect for their clergy (now 22 in number) and all are perfectly disciplined. The children sit for long periods without a whisper to their neighbor and take part fully in the services, sing lustily, and observe carefully all that is said and done.

As I tried to discern the reasons for a first century vitality and vigor in the Nicobar Church, I came to the following conclusions:

The first obvious reason is the centrality of Christ in their lives. To them He is the Saviour who has brought them out of the darkness of the world of evil spirits into His marvelous light; He has made them new and brought them into a freedom to which they were strangers; He has given them a purpose for living, and an undying

hope of everlasting life. "To me to live is Christ" is not a distant goal but a present reality in their lives.

Their love of the Bible is indescribable. The Car Nicobari Bible which Bishop Richardson has completed was published a few weeks ago by the Bible Society. Six hundred copies had been shipped for sale on the anniversary and all were sold out within a few hours. In the early days when the Scriptures were not available in print, portions were learned by heart. The Bible is not only the best seller but the most read book in the Nicobarese language. Their life together is the Church. All Christian festivals are observed with seriousness and joy. Lent is observed with complete abstention from eating meat. Churches are thronged. They sing with joy. They build their own houses of worship. The Communism of the early church is alive here.

Evangelism has been instilled into the people from the beginning. There is, of course, very little of it to do on the island, but those who can, take the Gospel to others. Prayers for the unconverted are constantly offered. In this surprisingly literate community, newspapers are scarce, but there is a wireless station and movies are shown once a week. For

them the only news worth proclaiming is that Christ died for all men.

Cheerful giving makes it possible for the life of the Church in Car Nicobar to go on without depending on outside help: the weaker congregations are helped by the stronger; each congregation holds an annual bazaar on its patronal festival, and money raised is shared between the local congregation and the 'central fund'.

They have a chief pastor whom they can look up to, who is one with them, who shares their joys and sorrows — and who has always been ready to lay down his life for them. John Richardson was condemned to death by the Japanese, and was about to be killed when World War II came to an end within hours of the fateful moment. He never once betrayed his people. There is, of course, some danger for the future when he is no more with them; the training of local leadership is therefore a matter of urgency, especially in view of the possibility that the life of the people as Christians may

come under pressure from outside, but there is enough vitality in the people and their present leaders to stand up to any trial.

The acceptance of Christ, the knowledge of the Bible, participation in the worship and life of the Church, zeal for evangelism, sacrificial giving, confidence in their chief shepherd have all brought into the lives of the Car Nicobarese a quality of cheerfulness and joy which has to be seen to be believed. In sports competitions success as well as defeat is accepted with a smile. During the Japanese occupation they experienced the joy of the Lord in adversity. They can smile in all circumstances.

I may seem to have overdrawn the picture (not that anything perfect-perfection belongs only to God), but for those of us who are worried and frustrated as we look at the Church and the world, a visit to Car Nicobar comes as a breath of fresh air and gives confidence that the vision of "one flock and one shepherd" is not altogether an empty dream.—The Bishop of Nagpur



The whole business of applying Christian principles to social questions is secondary to the fundamental truths of the Gospel, and to present the matter in any other way would seem to me to be complete apostasy.—William Temple, Archbishop of Canterbury

WE RECOMMEND

The next time you are in Austin, Texas, stopping at 606 Athervue Place and asking to see the good work that the Archivist and her assistants are doing for the Church Historical Society. Cartons and cartons of documents, photographs, letters, and other important papers are being sorted and indexed. Just one small item: five boxes of the papers of Mr. Clifford P. Morehouse, from his time as president of the House of Deputies; another one: the archives (Racine College) — all to assist scholars of the Church in their search, and all done on a low budget. You'll be pleased that you took the time to stop.

To everybody: *The Proverbs*, selection by Elvajean Hall, illustrated by Charles Mozley, and published at \$3.95 by Franklin Watts, Inc., 575 Lexington Avenue, New York City 10022. Two hundred proverbs from the King James Version of the Holy Bible have been selected, including some of the dazzling ones, and given a fresh and sometimes new meaning by quoting from more-recent translations. Some well-known sayings have been identified as to

original source ("The only thing we have to fear is fear itself." "Ask not what your country can do for you — ask what you can do for your country."), but best of all is the Introduction: it alone is worth the price of the book, and the drawings double its value.

► To people who find it difficult to read small type: *The Large-Print Bible in Six Volumes* (\$10.00 per volume, \$49.50 for the six-volume slip-cased set, \$35.00 for the four Old Testament volumes, \$17.50 for the two New Testament volumes), and *The Large-Print Bible in Paperback* (18 volumes, \$1.00 per volume). Both editions are the unabridged King James version, and the type is of generous size, but unfortunately the lines are set rather close together. Either edition, or any of the volumes may be ordered from the Hart Publishing Co., 510 Sixth Ave., New York City 10011.

► To all priests and bishops, the new (and fifth) edition of *A Manual for Priests*, published at \$4.50 by the Society of St. John the Evangelist, 980 Memorial Drive, Cambridge, Mas-

sachusetts 02138. First published in 1944, as an answer to the needs of parish priests, it has served as a text book in pastoral theology courses, and a handbook to priests who need something more than the Prayer Book (many portions of it have been translated into other languages and dialects); the whole book has now been overhauled, many forms shortened and updated, and new features included; there is also a helpful index of prayers. The Rev'd Earle Hewitt Maddux, S.S.J.E., who put the book together the first time, has carefully done the new edition.

♦ To parish priests and Church School teachers who need to supplement their reference works on the Scriptures: George Frederick Garland's *Subject Guide to Bible Stories*, published in 1969 by Greenwood Press, Inc., 51 Riverside Avenue, Westport, Connecticut 06880; \$12.00, 365 pages, hardbound. The volume contains more than 20,000 citations (numbered verses) to stories found in the Old and New Testaments; it covers concepts such as ethics, prayer, and jealousy, as well as concrete matters, i.e., angels, pastor, physician, and money; there is also a section devoted to outstanding Biblical characters — Abraham to Zerubbabel. The author, who has based the book

on thirty years of teaching, listening, and studying, is an executive of *Parents' Magazine*. ♦ To priests and laymen who are engaged in assisting retired folk: *The Need For A Specific Ministry to the Aged*, a 64-page paperback volume containing papers presented at the Seminar on the Aged held in October 1969 at Southern Pines, North Carolina. The six papers cover aspects of the financial, social, psychological, physical and spiritual needs of people in their later years. Copies may be obtained (\$2.00 postpaid) from the President of the Bishop Penick Home, East Rhode Island Avenue Extension, Southern Pines, North Carolina 28387.

♦ To every bishop, priest, and member of a Standing Committee: the Rev'd B. Franklin Williams' *Bad Shepherds: Their Cause and Cure*; \$2.00 (paper), St. John's Press, P.O. Box 51, Durant, Oklahoma 74701. Father Williams was given a year's leave of absence to study seminaries (he calls some of them "chambers of horrors"), the "Pusey Report", and related matters, and the book is the summation of his findings. Although the work stands in need of editing and some rearranging, it is an important, indeed very important, work. The bishops won't like it, th-

seminaries won't like it, nor will the long-haired seminarians, and the Board for Theological Education (a creation of the Seattle Convention) will throw a right smart fit, but Fr. Williams knows what he is talking about and fair-minded folk would do well to listen to him — before it is too late.

As an Easter gift to your priest: *The Oxford Conspirors*, a large book, by Marvin K. O'Connell (The Macmillan Company, 866 Third Avenue, New York City 10022; at \$9.95), which is an excellent account of the Oxford Movement in England from 1835 to 1845. Mr. O'Connell, who is not an Englishman, sees the movement through contemporary eyes and with good research has produced a readable history of the men and events that marked the return of the Church of England, and ultimately the entire Anglican Communion, to Catholic theology and practice. If you or your priest think that the Oxford Movement was concerned only with vestments and ceremonial, the book will be enlightening as to the true nature of the movement and the real and vital people who produced

Keith Miller's *Habitation of Dragons*, described on the jacket (and aptly) as "a book of hope

about living as a Christian"; Word Books, 5030 West Waco Drive, Waco, Texas 76703, \$4.95, clothbound, and successor to the author's *The Taste of New Wine* and *A Second Touch*. After fifteen years in a successful career in the oil exploration business, Mr. Miller spent four years in graduate work in theological schools to become a writer and lecturer on the Christian faith. In *Habitation of Dragons* (188 pages) he presents 42 brief meditations on day-to-day problems of Christian living, each accompanied by one or more quotations from classic and modern Christian writers (Saint Augustine of Hippo and Martin Luther to Bonhoeffer, Reuel Howe, and Dag Hammarskjold); each chapter closes with a Scriptural reference. The arrangement lends itself easily to daily Lenten reading. Theology and Churchmanship get a "soft" treatment from Keith Miller, but they stand solidly underneath all that he has to say. What he says, moreover, speaks directly to the man in the pew, and it hits home.

♦ To anybody who does not have one, a subscription to *The Living Church*, 407 East Michigan Street, Milwaukee, Wisconsin 53202. The magazine (its circulation increased more than 10% last year) comes out

every week and gives quite a bit of news about the Church at home and abroad, but best of all it is an independent organ and does not speak for Officialdom or any of its agents, but rather for the Faith — and the practice of it. It costs \$10.95 a year, but if you order another subscription for, say, your parish priest (check with him first), you can get the second one for \$8.95. Recently the editor took after the clergy of the Diocese of Southern Ohio for what they hoped to find in their next bishop, (they failed to elect a man to be so consecrated): "Ordinarily when a diocese is getting ready to elect a bishop, one prays that it will be guided to choose the right man. In this case I have to pray first for the conversion of the clergy of Southern Ohio to a more authentic Christianity. In the opinion poll, the laity said that the first thing they want to find in their next bishop is a strong personal faith (that would seem axiomatic), but the clergy rate the gift of faith only third. The first thing that their bishop must have, if he is to please them, is concern for problems of the community and the world, for which there's no paramount reason why their bishop must be a Christian at all. If Christianity is not a way of salvation by faith but a way

of world redemption by politics, they are, of course, right. The clergy rated second the development of an attitude of openness to change. I don't suppose they would relish Bernard Shaw's observation that some minds are so open there's nothing in them but a draught. Those polled were asked how they would rank responsible interpretation and communication of the faith. The laity rated it second; the clergy seventh! They can think of at least six other things more important in a bishop than that of being a defender, custodian, teacher and proclaimer of the Faith Once Delivered. The Southern Ohio clergy seem to want bureaucratic and centralized control of Church life, along with a de-sacralized episcopate . . . May the Lord have mercy upon the laity of Southern Ohio and give them spine." Then there is a note to a Churchman in Connecticut: "So you think that a boy is old enough to fight for his country, he's old enough to vote, to sit with policy-making bodies of his Church, to decide what he's to be taught in college, and how? It sounds reasonable, but look at it again. Tell me this: a boy of 14 is old enough to beget children; does that make him old enough to marry and be the head of a family? I don't think that yo

think so, but you have invoked a universally valid principle if judgment the rule, 'If he's old enough to do this, he's old enough to do that.' Everybody's doing it nowadays. I think it's about time to lower the boom if logic on it." The Church needs that sort of clear thinking, and you'll often find it in *The Living Church*.

Sending a dollar to Mr. Lloyd C. Minter, Treasurer, 5916 Wayne Avenue, Philadelphia, Pennsylvania 19144, and asking for a copy of the autumn 1970 issue of *The Anglican* and, when the magazine arrives, reading "The Technique and Mechanics of Prayer Book Revision", by the Rev'd Leo Malania. The article begins, "During the past two years, no fewer than sixty studies on various parts of a future Prayer Book have been produced." Since all matters pertaining to those studies have passed through Fr. Malania's hands, he is fully qualified to talk about the problems of revision. You'll find the article both enlightening and worthwhile.

Before going on a sightseeing tour of England, a good look at R. J. Minney's new work, *The Tower of London*, published in the U.S.A. by Prentice-Hall, Inc., Englewood Cliffs, New Jersey 07632, at \$12.95 (in Great Britain, Cassell & Com-

pany, Ltd.). Commonly called The Tower (there are twenty of them) which was begun by William the Conqueror, it has been used as a fortress, prison, residence (there are four chapels), an armory, a mint, and a zoo; many famous and infamous people, including bishops and archbishops, have been the Tower's "guests" and some of them lost their heads there. Forty-eight chapters are built around people and things, and, with the airviews (some in color), photographs, and map, history comes alive. "In October 1399 Henry IV spent the night before his coronation in the Tower, as so many of his predecessors had done; but he introduced a ceremony that was to be kept up for some centuries. He conferred the Order of the Bath on 46 of his followers whom he had singled out for knighthood. The custom was not new, but the ceremony was preceded on that occasion by the knights actually being given a bath. While they were in their tubs, in the hall adjoining St. John's Chapel, King Henry entered at the head of a procession of priests and nobles. Going up to each of them in turn, he made the Sign of the Cross on the candidate's back and knighted him with these words: 'You shall honour God above all things; you

shall be steadfast in the faith of Christ; you shall love the King your Sovereign Lord, and him and his right defend with all your power; you shall defend maidens, widows, and orphans in their rights, and shall suffer no extortion, as far as you may prevent it . . .’ The King, the nobles and the priests then withdrew. The new knights got out of their tubs and were dried by their attendant squires. They were then escorted to 46 beds . . . rested for a time . . . and then donned the long brown habits of monks and walked in procession to the adjoining Chapel of Saint John . . . where they remained in meditation throughout the long, cold October night . . . Then they walked across the courtyard to the Palace to receive their swords from the King.” Read the book before you make your tour of London’s most famous landmark.



IT IS NOT SHE

IT IS time that Episcopalians understand the difference between the Church as *she* and the Church as *it*. It is the Church as we see it at national headquarters (“815”) and in the smaller operational divisions such as dioceses and missionary societies; for example,

it is the Executive Council making pronouncements and arranging budgets. On the other hand, *she* is the Bride of Christ indeed the active Body of Christ on earth which, although invisible, produces changes in the character of men and their institutions. *She* is the mysterious Kingdom of God which Jesus said “is among you”. *She* is the Church that will remain the world when *it* gets through crucifying the Christ afresh. *She* remains intact no matter what men do to her Liturgy, her Orders, or her Faith. *She* is in fact the Church against which even the gates of hell cannot prevail. Although *it* is a human institution which is split by factions and conflicts and best described in sociological terms, *it* is not always bad! In fact, *it* is sometimes very good and has carried the Gospel far and wide. *It* must be watched, however, with eternal vigilance because *it* has sometimes denied human freedoms and destroyed the liberties wherewith Christ made men free. We strongly suspect that in the Episcopal Church *it* has lost its relevance to the Gospel; our institutional bureaucracy at “815” is tottering and *it* may be under sentence of death. In our opinion *she* might welcome its dissolution with great joy.—Dean of a cathedral parish

ECSTASY AND AGONY

MEET the group outside the hut. None of the three catechists has any shoes; their vestments are clean but ragged; a cassock is green with age (an elbow is torn and loosely held together by large stitches); the processional cross is a piece of wood with a strip from an orange box as a cross piece — it goes ahead of us.

"It is time to start, my Bishop."

So we enter the church, winding our way among the people standing in the sunlight — two-thirds of them have to stay outside.

Inside the people are packed so tightly that the procession moves in single file, and the gap then closes quickly behind us as people eagerly take up the empty places.

Children pour over into the sanctuary and happily sit at the feet of the Bishop. The candles on the altar are little stubs and will be lighted only during the prayer of Consecration. The altar linen is worn and full of holes. The vases on the altar are

beercans. Music is swelling through the building from two hundred harmonious African voices.

It takes me well over two hours to confirm the class presented to me. Then in the Eucharist, Christ comes. A church, a whole church, is perfectly still to welcome Him as a Saviour — women with hands rough and calloused from hoeing; men with hands big and strong; the aged, the blind, and the sickly.

We have five catechists in this particular area: each one of them has built a church with his own hands and started a bush school.

"Please send us a nurse," they ask me.

I had stopped the Landrover to find place on it for a pregnant woman who was carrying a child of five in her arms. The child's head bounced up and down as the woman strode along; her little arms dangled limply down. We raced her to the mission clinic. Two days later she is still on a saline drip. Her blocked bowels had been

treated with a witchdoctor's brew, and dehydration set in.

Death stalked but was cheated. In hundreds of other cases it isn't. I understand now why they plead so urgently with me, "Send us a nurse."

The mother settles herself in the hut and says, "My name is Naomi. I have been teaching the children in the bush school at Ongula Netanga for the past four and a half years. I receive no pay. I do my work for God. I am humbly asking the Bishop for thirty slates. The children write only in the sand with their fingers . . . I need also one catechism and one New Testament in Kwanyama."

It is little enough to ask for, but the same sort of request is repeated every place where I call, so that I begin to sag with

sheer dismay. There is just no money enough to go around.

"We must give it to them," my Archdeacon insists as he looks into my face. I agree with him — we must, and with God's help we shall. "Order the slates — on faith."

It is Damaraland's story. "The Landrover has broken down, please send us another." The girls' hostel is a disgrace; it must be rebuilt or fall down when the rains come . . . Send us a nurse, the people are sickly . . . give us a teacher . . . please help us with the slates . . . I am humbly asking the bishop for a bicycle . . . my brother is in jail for pass offence please send me R25 . . . we all O.K. at Okasheshete, Bishop."

The ecstasy and the agony — The Bishop of Damaraland

PURPOSE

IT IS infinitely more important that a man should know what he is for rather than what he is. That is why the current rage to establish "identity" is tinged with tragedy: if I aspire only to know myself — who I am — I am likely to be disappointed.

The Church teaches that man is made to know, love, enjoy, and worship God: that is

what he is for. Insofar as He fulfills that purpose, he also reflects something of God and so helps others to know, love, enjoy and worship God. In the process of knowing my purpose in life, I receive an unexpected bonus: I find out who I am — God's own dear child, destined to live with Him forever, fulfilling the purpose for which I am made.—A parish bulletin

CROSS

WHEN we are tempted to be overwhelmed by sadness or worry, it may be of help if we remember that Jesus carried only one cross, and by that one cross alone He redeemed the world. We share in His passion, and become co-redeemers of the world, by willingly carrying our cross behind Him.

Sometimes we are exhorted to take up everybody's cross and carry all the crosses of the whole world. If we try to do that, we'll get nowhere at all. I am sorry, of course, that there is so much evil and suffering and injustice and poverty in the world, but I can not carry it all myself. What God calls me to do is to bear my own cross, to do the work which He has called me to do in this world. I am fortunate in that my cross has not involved very much suffering, but it has involved, instead, a great deal of time — every week, year in and year out, and a lot of hard work.

Each of us has his cross, the work which God is calling him to do; the outward form of our cross may change from time to time; it may or may not involve suffering, but to carry our cross is to be faithful to God's particular will for us that day.—A parish bulletin

ASSURANCE

TWO weeks ago, I talked with several city officials about the possibility of rerouting the street on which our parish stands. I said, "You know we intend to remain on this street for at least another hundred years. We've just put on a new slate roof with a 100-year guarantee, and expect to hold our roofer to it."

One city official replied, "You won't be here another five years. When your bishop finds out that you are sitting on top of \$2-million worth of land, he'll want the money and tell you to follow the other churches out to the suburbs. I approve very much," he continued, "of your inner city programs, but you won't be able to resist the financial lure. You'll be seduced by the suburbs."

Later on, I thought, "He simply doesn't understand our parish — he does not know what will or will not assure the continuance of the parish in the center of the city, nor does he know what we really do stand for."

As far as I could determine — the city official based his values on two standards, (1) land value, and (2) affluent parishioners. While it is desir-

able to have all sorts of parishioners, and while it would be pleasant to receive a large sum of money to assure our financial future, neither would contribute to the future or the purpose of the parish.

We are here, a group of Christians in the center of the city, because we want "to love and serve the Lord, rejoicing in the power of the Spirit." Some of us live in the center of the city, others live a bit farther out, and a few of us come from surrounding towns, but we are all called to serve God here through the agency of our parish and amid the challenges of the changing urban life in America. It is not a question of flowing with this tide or that one, for the Church is well represented in the various localities of the community. For us who are communicants here, it is a matter of answering the call of God to serve Him right here — on weekdays and Sundays, through the lean and the fat years, both of which we've known in the past.

A parish is made up of a group of Christian people who gather to worship and to serve God. The supreme offering of prayer and service is the Holy Eucharist, as Christ commanded and taught us. At the Eucharist we offer up the life that we have lived, along with the perfect of-

ferring of Christ's life. We put our lives in Christ that we may then go out into the world to love and serve, in and through Him, and all of that the Holy Spirit enables us to do.

Neither lands, nor money, nor hard times nor good, nor any other secondary matters can end our life as a parish here. There is, however, one thing and one alone, which can shut us down — if you and I stop coming here to pray: if we stop praying here, the life of the parish stops. The fact that we come here to offer the Holy Eucharist, day in and day out, sometimes two hundred strong, sometimes only two or three, is the one thing that assures our continuance as a Christian parish. For our daily offering of prayer and sacrifice is the measure of our response to the love and power of the eternal God. The good works of the parish, summer programs and the like, are grounded in our Eucharistic life. When we yield to our personal wit and whims and fail to assist at the Eucharist, we fail in living the Christian life which proceeds from the Lord's table. I am not concerned with the prophecies of a city official, but I am concerned about the response which many of you are making to prayer and to the daily worship of Almighty God.

Every day of the week the Holy Eucharist is offered at one of our altars; every day, according to the ancient custom of Anglican tradition, the daily Offices of Morning and Evening Prayer are said, and in those services we offer up our personal problems and those of our urban and national life; we pray for the sick, those who are lone, and those in severe distress; we offer up the combined intercessions of all in the parish long with the offering of our Lord.

How does the parish respond? Some weekdays at the Eucharist we have six, eight, or ten; occasionally we have two or three faithful people, and sometimes the priest waits alone or some one to join him and may have to give up for want of another Christian soul to offer the Holy Sacrifice with him.

I therefore ask each one of you seriously to consider coming to the Eucharist on one weekday each week. I can think of no better way to assure the future of the parish than that - more important still, to assure the visible and recognized presence of Christ in the midst of our city. Think of people coming upon us amid the tired, frantic community, and finding one or two priests saying their prayers. Isn't that better than no one praying at all? Then

imagine twenty or thirty people praying, participating every day in the Eucharist! Imagine a visitor encountering the warmth and strength of that body and finding Christ there! We could have it that way every day if you cared enough. I hope that you will.—A parish priest

BURIALS

¶ Alfred Sheppard Dashiell, 69, former Managing Editor of *Scribner's Magazine* (he went with the firm in 1923 and published early fiction of Ernest Hemingway and Thomas Wolfe) and (from 1936) an editor for *The Reader's Digest* (he retired in 1967); from St. Augustine's Church, Croton-on-Hudson (Diocese of New York), of which parish he had been vestryman and warden.

¶ Mrs. Henry Carnegie Phipps, 87, (her father-in-law, son of a Pennsylvania cobbler, invested \$800 in a forge with Andrew Carnegie, and made millions), for many years "First Lady of the Turf", who not only raced horses and bred them, but helped care for them (her Bold Ruler won 23 of 33 races, and \$750,000; as the country's leading sire from 1963 through

1969, his progeny won \$12-million); from St. James' Church, Manhattan, in the Diocese of New York.

✠ Sister Hilda Cynthia, Kansas farm-born member of the Community of the Transfiguration, who spent the greater part of her religious life at the Convent and Bethany Home, both in Glendale, near Cincinnati (Diocese of Southern Ohio), and who on the side raised money for St. Francis Boys' Homes (Salina, in the Diocese of Western Kansas); from the new oratory of the mother house, in the 93rd year of her life and the 47th year of her profession.

✠ Miss Marie Lanier Williams, 90, who served as organist at St. James' Church, Greeneville, in the Diocese of Tennessee, for 73 years (her mother and older sister preceded her as organist; in combination, their length of service totalled more than a century), who was confirmed by Bishop Quintard and knew all the Bishops of Tennessee except the first, and whose grandparents helped establish the congregation of St. James and gave the land on which the present building stands; from the parish church.

✠ Frank Dean Gifford, 78, priest (since 1917), author, and Dean of the Philadelphia Divinity School from 1946 to his retirement in 1960; from St.

George's Church, Hempstead (Diocese of Long Island), New York.

✠ Frances Baylor Affleck, 91, a deaconess in the American Church since 1908, missionary to Mexico (1908-1914), arrived at various times superintendent of St. Monica's Home, Des Moines, in the Diocese of Iowa; of the Episcopal Home for Children, St. Louis, in the Diocese of Missouri, of the House of the Good Shepherd, Utica, in the Diocese of Central New York, and of the House of Mercy, in the City and Diocese of Washington (D.C.); from St. Mark's Church, San Antonio, in the Diocese of West Texas.

✠ Grace E. Lawton, 86, parish secretary of old St. Paul Church, Peoria (in the Diocese of Quincy), Illinois, for 40 years; from the same church now designated cathedral. (Does anybody know the record for holding such a position?)

✠ Kenneth Needham Ross, 68, priest (ordained 1933), Canon and Chancellor of Wells Cathedral Church since 1969, better known as the Vicar of All Saints' Church, Margaret Street, London (as a spiritual director he spent many hours in the confessional), doughty defender of the Faith (sermons, books, pamphlets, and, since 1957, column in the *Church Times* in England).



CREAM OF THE WINTER CROP

THIS season's selection of the Episcopal Book Club, *Holy Living*, by Jeremy Taylor, is a gem of many facets: it was written by one of the great worthies of the Church, it has enriched the lives of good Christian folk for three centuries, and now, for us of these hectic days, it has been abridged without losing any of its flavor or force, and it comes to EBC members as a special edition of the first book of a new English publisher — and at a greatly reduced price.

Prayer Book Studies IX, authorized by the General Convention, allows for the commemoration of Jeremy Taylor on 14 August (he died 13 August 1667, but the date was transferred to avoid concurrence with Hippolytus on the 13th), and says of him, "Jeremy Taylor has always been a favorite . . . The beauty of his style, his wide learning conjoined with a delightful wit, and the profound and subtle penetration of his insight into the heart

of Christian devotion and conscience, are qualities that have endeared him to earnest seekers after truth and made him one of the creative molders of Anglican piety. A gentle spirit, he was never lacking in courage, and suffered imprisonment three times for his religious convictions. Though a prolific writer on theological, moral, and devotional subjects, his best-known works, *Holy Living* and *Holy Dying*, would alone give him a high place in the grateful remembrance of Christians. The prayer, adapted from the latter work, that appears in the Prayer Book, bottom of page 316 [‘O God, whose days are without end . . .’], admirably summarizes his spirituality.

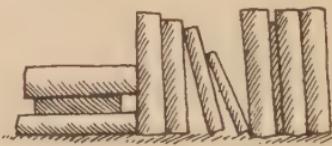
Jeremy Taylor lived and wrote at a time when the Church was emerging from an era of Puritanism and when the Church's teaching had long been suppressed. He knew that he was dealing with something that was momentous and that needed to be stressed at that

moment in history. Because he presented, with close reasoning and deep devotion, the fullness of what the Church believes, his teaching still has value for us today. Three centuries of theological thought have added little to what can be distilled from his writings. As a guide to personal faith and purity of life, the work had a profound influence on John Wesley and John Keble, leaders of religious movements in the eighteenth and nineteenth centuries; its influence on countless readers has been compared with that of *The Imitation of Christ* (Thomas à Kempis).

When Jeremy Taylor died, his friend, George Rust, whom he had brought to Ireland to be his Dean of Connor, spoke of him, at his funeral, in jewelled and moving phrases, "This great prelate . . . had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a challenge of virtuosi . . . Had his parts and endowments been parcelled out among his poor clergy that he . . . left behind

him, it would perhaps have made one of the best dioceses in the world." The same George Rust said that "he spent the greatest part of his time in heaven." Who could be a better instructor in holy living than Jeremy Taylor?

In the Preface to the present work, Anne Lamb says, "Holiness is really about the concern and need of people to find wholeness, to realize themselves, be healed of inadequacies and infirmities, and to enable us to cope with the possibilities



and responsibilities of life more fully, then it [*Holy Living*] neither outdated nor irrelevant." Mrs. Lamb has made *Holy Living* more palatable to modern tastes by cutting out some of the long and perhaps tedious parts (the book has been reduced to less than half its original length), but she has retained the flavour and, of course, the strength: it is a masterly piece of editing.

Mrs. Lamb is the wife of the former (1964-1967) head of Religious Broadcasting and now the Director of Public Affairs for the BBC; the author of th

foreword, the Very Rev'd Henry Chadwick, was Regius Professor of Divinity at Oxford University until his recent appointment as Dean of Christ Church, Oxford.

For those who would like to know more about the great man himself, we can recommend the classic *Jeremy Taylor*, by Edmund Gosse, done by many publishers, and *The Life & Writings of Jeremy Taylor*, by C. J. Stranks, published by S.P.C.K. in 1952.

EBC members are receiving a special printing (in this country, by Harper & Row, Publishers) of a limited edition by a brand new English publisher, the Langford Press, which has been founded with the purpose of reprinting the classics in a worthy dress but at a reasonable price. The English edition has been set in Eric Gill's Joanna typeface (the EBC edition is a facsimile reproduction), printed on cream laid paper, bound in elephant hide, with gold lettering, sells for \$9.00, and is limited to one thousand copies. (The address of the Langford Press: 12, Essex Close, Romford, Essex RM7 8BD — England's new "zip coding system".) Other titles are to follow, and it is hoped that the Club may make some of them available to its members.—From "Embertidings"

JOIN THE EBC AND GET THE BEST BOOKS

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- I am enclosing \$14.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.
- Bill me for each season's book when it is mailed.
- Begin my membership by sending me the 1970 winter selection, *Holy Living*.

By paying for four seasons in advance, the book will cost me, as a member, only \$3.50 (a saving of \$1.45); otherwise the selection will be billed to me at \$4.05, or 90c less than the regular retail price. If I should not wish to keep the winter selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

CLIP, FILL OUT, AND MAIL

My Name

Address

City, State, & Zip

MRS.
JOHN
ROLFE

RECENTLY restored: the old Parish of St. George's, Gravesend (a centuries-old town on the south side of the Thames), Kent County, England, where the body of the American-Indian Princess Pocahontas was buried in 1617. Captain John Smith, a Virginia colonist, explored the surrounding country, was captured and taken to Powhatan's chief camp, where he convinced the Indians of the friendliness of his intentions and was accordingly sent back to Jamestown with a native escort. Some years later, Smith embellished the plain tale, and that's when Pocahontas' part of saving the Captain's life became a piece of legend.

Early in the year of 1613, when she was about 18, Pocahontas (the name means "playful one") fell into the hands of the English, was brought to Jamestown, where she was treated with every courtesy. The acting Governor "caused her to be carefully instructed in the Christian religion . . ." and

later on, "after she had made some good progress therein, renounced publicly her country's idolatry . . . and was baptized. She took the Christian name of Rebecca.

While Pocahontas was at Jamestown, John Rolfe, an English gentleman whose first wife died three years earlier, fell in love with her; the Acting Governor gave his permission (he saw in marriage a means of securing the friendship of the Indians), and on 5 April 1614 the priest of the Jamestown church solemnized the marriage, a union which brought about eight-year peace.

In 1616 Pocahontas, her husband, her Indian brother-in-law, and several Indian maid-servants sailed for England, where she was received with the consideration due a princess, was entertained by the Bishop of London "with festival, state, and pomp". Everywhere she "did not only accustom her selfe to civilitie, but still carried her selfe as the Daughter of King."

The next year, in preparing to return to Virginia, she became ill and died. Her body was buried in the chancel of Gravesend church. Her one son, Thomas Rolfe, who had been left in England, later came to Virginia and left many descendants.—Various sources

HOW TO BE RID OF YOUR PRIEST

THE WAY the present system works, vestrymen who have a rectory vacancy go out looking for a priest to be the new rector. Somebody is suggested to them, they visit his parish, listen to him preach, observe his ceremony, and so forth. If they are still interested, they talk with him. The problem is that when a priest has been in a parish several years, people think that he may want to make a change in parishes. If he has been true to his vocation and has stood by the Church's teachings, he has no doubt had disagreements with some parishioners who decide they are not going to support the Church by their attendance, money, or help. They stay away, and when the visiting vestrymen and "parish security committee" come to look over the candidate, the group decides that his services are not well attended, so they are not impressed by him, and conclude that he would not do as their new rector. Many priests, therefore, stay in parishes much longer than they themselves feel is wise for the benefit of the congregation. Those who are unhappy with the rector per-

haps get their just deserts in that he stays for a long period of time because they "have taken their marbles, and gone home".

For those who want to see a change in the rectorship, the best advice is to heed the Gospel of Jesus Christ by loving and supporting their parish priest by continued faithful attendance and continued support of their Church with their time, talents, and treasure. Jesus Christ called it heaping coals of fire on those you may not like, but in fact you will be envied by other congregations and some other parish will want your priest.
—A parish bulletin

BY WILL AND DEED

★ Miss Ada Michaux Pearson, who led a frugal and sacrificial life, left, as a memorial to her parents, the bulk of her \$100,000 estate to Patterson School (boys, grades 7-12), Lenoir, in the Diocese of Western North Carolina, for a loan and scholarship fund.

★ An anonymous donor has given the Diocese of Oregon \$50,000 for the purpose of building or purchasing a residence for the Bishop of Oregon, and his wife, with the under-

standing that they are to use it until death of the survivor, at which time either the house or the sale price reverts to the donor. The money is being used to construct a new dwelling (it was expected to be ready for occupancy by the end of 1970) in Mountain Park, overlooking Carman Drive (a coincidence).

★ Mrs. Ernest Birch, a cook, left \$5,000 to her home parish, the Church of the Epiphany, Manhattan, in the Diocese of New York.

★ Mrs. Hugh Mackey left \$6,000 to the Vestry of St. David's Parish, Baltimore, in the Diocese of Maryland: a third of the money is to go to the altar guild.

★ Seabury-Western Theological Seminary, Evanston (Diocese of Chicago), Illinois, has received from the Booth Ferris Foundation a grant of \$75,000, payable over three years, for its Field Education Program.

★ William L. Patterson, M.D., for 48 years Superintendent and Medical Director of Minnesota's State Hospital, and who was confirmed at the age of 89, left \$5,000 to his home parish, St. James', Fergus Falls.

★ Seabury-Western Theological Seminary, Evanston, Illinois, will receive from the estates of the late (1) Mrs. Geddes Warren (St. Chrysostom's Parish,

Chicago), \$100,000 for a scholarship fund; (2) John E. Anderson (Trinity Parish, Rock Island), approximately \$5,000 for unrestricted purposes; (3) Evilana Parker (St. Joseph's Parish, Chicago), approximately \$17,500 "for any purpose"; and (4) Bernard B. Fallon, Grand Rapids, Michigan, \$5,000 in memory of his wife.

★ Trinity Cathedral Church, Phoenix, in the Diocese of Arizona, has received \$10,000 from the estate of Paul Davies.

★ Miss Grace R. McKay, a life-time member of St. Paul's Church, Romeo, in the Diocese of Michigan, left \$5,000 to her home parish. (The name of the town was chosen by an early settler "to avoid the commonplace.")

★ The Diocese of Northern California (See City: Sacramento), has received \$7,500 for its endowment from the estate of Lydia Paige Montegale who had set up a trust fund for her now-deceased godchild Helen Hall Moreland, a daughter of the first Bishop of Sacramento (the name was changed to Northern California in 1961).

★ Porter-Gaud School (boys grades 1-12), Charleston, South Carolina, has received \$25,000 from the estate of Mrs. Marian G. McFadden.

OLD TRICK

WHEN a man says that the Church is irrelevant (it deals with life and death every minute), its liturgy (the worship of God) moribund, and its purpose unimportant (how else can a man be saved from death and hell?), the Devil has got hold of him. It's a trick of Satan, and an old one at that, to persuade people that the Church is unnecessary, that authority, obedience, standards, and integrity are irrelevant. He pulled the same trick at the beginning, and is pulling it now. The sad thing is that all too many people don't know that he's already lost the battle and that to go along with him is to place confidence in an all-time loser.—A parish bulletin



MINISTRY

ORDINATION is one of those actions of the Church commonly referred to as a lesser Sacrament, that is, not necessary for everybody and in contrast to the two major Sacraments of Baptism and Holy Communion, which are necessary. It is a means of perpetrating in time and space the ministry of the Apostles and their share in the work of Christ. It is made pos-

sible by means of a succession of bishops that goes back to the Apostles themselves — a fact of history that is hard to dispute. The fullness of the ministry of the Apostles resides in the office of the bishop, while priests and deacons have only a share in it.

The whole point of apostolic Ordination is that the clergy who administer the Sacraments



and preach the word according to Christ's words in the Gospel are not "doing their own thing;" rather, through them our Lord Himself is ministering to the souls of men. He is recognized by the Church as the only Priest (His sacrifice is the only one acceptable to the Father); He is also the only Pastor (the Good Shepherd) and the only Preacher (the one who "alone has the words of eternal life.") The rest of us who are called by those terms perform those functions only by way of sharing what our Lord is doing; He is able to work through our ministry only insofar as we perform the functions of our office according to His institution and command.

For the man in the pew, it means that he can know for sure that the ministrations of the Church convey to him the grace of God regardless of the goodness or the badness of the priest.

A priest can be a hero or a real out-and-out stinker; but it doesn't affect the benefit of the Sacraments; and the people respond in faith and love and penitence, as to our Lord Himself and not to just another human being. "To whom much is given shall much be required." In the sacraments of the Church and in the preaching of the Word, much is given because the minister is no other than our Lord's own servant, steward, and messenger. I recognize that it doesn't get the clergy off the hook, and that a congregation's capacity to respond is substantially influenced by the life of their pastor — and for that reason I ask your continuing prayers.—A parish priest



ORANGES AND LEMONS

WHEN King Alfred (849-901) turned the Danes out of the City of London, those with English wives built a church beyond the walls, in what is known as Westminster, and dedicated it to St. Clement (Bishop of Rome [ca. 100; feast day, 23 November]) — eventually it was called St. Clement Danes. Later, in medieval times, the customs and dues of the

City were so heavy that ships sailing past obtained permission to convey their cargoes through the grounds of St. Clement Danes to the "free" Clare Market. A toll of oranges and lemons was paid to the people in the districts because they helped with the work and on New Year's Day oranges and lemons were given to the tenants of nearby Clement Inn by the porters of Clare Market; hence the famous peal "Oranges and lemons, say the bells of St. Clement's".

"In ancient times the Strand was an open space, extending from Temple Bar to the village of Charing, sloping down to the river Thames, and, intersected by several streams. In later days, when the residence of the court at Westminster had become more frequent, and the Parliament was held there, the Strand, being the road thence from the City, became the site of several magnificent mansions belonging to the nobility and clergy, most of which were situated on the south side, and had large gardens extending to the water's edge." (Strand means the shore or beach of the sea or ocean, sometimes a navigable river. Fleet Street, which is continuation of the Strand, gets its name from a river.)

In 1681, after the Great Fire, a new St. Clement Danes was completed after the design by

Sir Christopher Wren; it was gutted by bombing in 1941, but was later restored and became the headquarters church of the Royal Air Force. Although the steeple escaped damage, the 17th-century bells were cracked by falling to the ground; they were recast in 1957.

Dr. Johnson, who lived nearby, was a regular worshipper there (he often took Samuel Pepys with him), and Charles Dickens' parents were married in the church.

To reach St. Clement Danes go west from St. Paul's Cathedral Church, and where Fleet Street becomes the Strand, you'll find, right in the middle of the street, the famous church, where, what's more important, there is a daily celebration of the Eucharist in the crypt. Call 01-274-2617 for the hours.



ILLOGICALITIES

REGARDLESS of which political party governs the nation, it is our observation that Americans are being conditioned by humanist values, not Christian ones. Certainly some strange attitudes have been voiced — and should be examined. Many of the people who loudly condemn capital punishment, for example, and

who lobby ceaselessly for the elimination of the death penalty, are the same people who reveal an astonishing desire and willingness to eliminate each year the population of a fair size town by means of abortion. For the State to take the life of a convicted cold-blooded murderer is said to be barbarous, but to take the life of the innocent unborn is condoned without any qualms. Such folk see no inconsistency in their attitudes, but look upon themselves as prophets of progress.

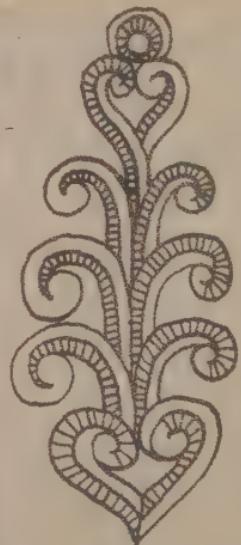
Witness the increasing acts of violence, shootings, bombings, burnings, and name-calling — all directed towards "right-wing" governments and their law enforcement agencies; but witness also a readiness to ignore or explain away human oppression on the part of "left-wing" governments, and their law enforcement agencies; but witness also a readiness to ignore or explain away human oppression on the part of "left-wing" totalitarian governments.

Consider also the demand for complete freedom in sexual matters and a demand for an end to all forms of censorship of books, plays, films and T.V. programs — all on the specious argument that an anything-goes policy will work harm to nobody.

How to explain such strange and illogical attitudes? The chief reason, we believe, is that people today, insofar as they are impelled by values at all, are impelled not by Christian values but humanistic ones. Admittedly, there are some fine and noble aspects of humanism, but there is a subjectiveness about it: humanism looks at man from the point of view of man (if I am a humanist I look at myself from the point of view of myself.) Man is the only reality, not God. Humanism recognizes no other point of view, and the result is a strange confusion as to what is good and what is bad.

Religion, somebody has said, is "the cement of society" — take religion away and society begins to fall apart. The humanist recognizes that for the community to run smoothly, it must have an accepted basis of morality, but he asserts that morality can be had without religion. Is that really so? Society must have a moral code, but can a moral code be developed apart from religious concepts? The humanist says Yes; the Christian says No. You cannot, however, force religion to produce morality: religion comes as the result of a free response to something that is proclaimed. It is unlikely that we shall have a free and orderly society if the

Christian Gospel is not proclaimed and the Christian Faith not practiced. We have to keep the Church alive, strong, and healthy. Let us not grow weary in our well-doing.—A parish bulletin



FROM A PURE HEART

PROCEEDETH THE FRUIT

OF A GOOD LIFE.

THOMAS A KEMPIS

The EBC 1970 winter bookmark (here somewhat reduced) has been drawn by Tom Goddard and printed in red and black on ivory stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage not charged when order is accompanied by remittance.

I BELIEVE

I PREPARED for and entered the priesthood because I believed in the Episcopal Church. I believed so strongly that it had the right answers for mankind that I decided the Episcopal Church was the cause to which I must devote my life. I believed its doctrine: that its ancient precepts encompassed and contained all the truths about man and his relationship to the world, his fellow man, and his Maker that is possible for man to comprehend and live by. I believed in its discipline: it was a Church that lived by rules and spoke with authority. (Others might disagree with its position, but there was never a doubt about where it stood.) Perhaps most of all, I believed in its worship: I was firmly convinced that God in His heaven is especially pleased, and feels a warm-hearted kind of joy, when He hears the stately words of worship from the Book of Common Prayer and the sounds of the majestic music of the Church's Hymnal.

That is how I felt twenty-five years ago — that is precisely how I feel now: I still believe in the Episcopal Church and, for that matter, in the Episcopal

Church exclusively, and, furthermore, I am not ready, willing, or able, to exchange it for anything else. I could not be, say, a Presbyterian minister, a Baptist preacher, or a Roman priest; I could not even be a layman in any other religious body, nor could I dedicate my life to being a social worker or a political activist: The only ministry I know and believe in is the time-honored and traditional Anglican ministry — teaching the apostolic faith, administering the Catholic sacraments, and, through them, supporting the faithful through the trials and tribulations of their lives.

Neither confusion nor conflict disturbs me. What makes me discouraged and disheartened is the continual downgrading and belittling of the ministry, to which so many of us have dedicated our lives, by almost everybody and especially our own Church authorities: they all seem to be saying that if I can't "get with it" and be modern, and accept the "new" ministry, I should quit.

What's going on in my heart and mind is the same thing that is disturbing our people and threatening to destroy our be-

loved Church: In the past, the strength of the Church came from the many many people who believed with a whole-hearted conviction that if the Episcopal Church wasn't the true Church of God, at least it was the best one, and they made sacrifices and struggled along in hopeless places merely for the sake of providing God with the best form of worship, and administering His sacraments to His people.

When all the things they believed in and stood for are belittled, neglected, and even condemned by their own Fathers' in God — their own Church "leaders", they don't just think of quitting, they get up and leave the Church.

As for myself, I can't quit. The Church is the only thing I have any faith in — and believe in, and as long as there is any continuation of that blessed Church, my life is its to use however it can.

Right now two things are essential to the survival of the Church. The first is for those clergymen and laymen who believe that the Church contains all essential doctrine, that its discipline is to be honored, and that its worship is the best man can offer to God — the need is for them to return to the wholeness of faith, and teach it, and practice it. The second thing is

not to quit the Church, despite all the heart-breaking belittlement and ignoring; just because the glamour seems to have gone out of the Church, or because it is no longer so highly honored, is no reason to quit. More than ever before God calls upon us to get back to being the Church of God, not just an hour or so, but all day long, every day. "There is no place else to go, and nothing else to believe in." It has always been so, it is now, and always shall be.—A parish priest in his bulletin



FOUNDATION

The Bricklayer laid a brick on the bed of cement. Then, with precise stroke of his trowel spread another layer, and without a by-your-leave, laid on another brick. The foundation grew visibly . . . the building rose, tall and strong, to shelter men.

I thought, Lord, of that brick, buried in the darkness at the base of the big building. No one sees it, but it accomplishes its task; and the other bricks need it. Lord, what does it matter whether I am on the rooftop or in the foundations of your building, so long as I stand faithfully at the place where you want me to be?—Taddled from a parish paper



RESIDENCE

NOT only did a priest of the Church solemnize the marriage of Abraham Lincoln and Mary Todd, but he also sold the groom the only house that Mr. Lincoln ever owned (and that for sixteen years), where his three sons were born (and one of them died), and where he received official notification of his nomination to the Presidency of the United States.

The priest was the Rev'd Charles Dresser, who was born in Connecticut, ordained in 1828, went to Virginia (three of his children were born here), came to Springfield (in the Diocese of Illinois, as it was then called) in 1838, where eight more children were born

(four died in infancy). The Rev'd Dr. Dresser bought a corner lot and on it, in 1839, erected a story-and-a-half house.

It is said that when Mr. Lincoln called on the Vicar of St. Paul's Church (1838-1855) to arrange for the wedding (it was solemnized 4 November 1842 at the home of Miss Todd's sister, Mrs. L. Ninian Edwards), he was so impressed by the "comfort and roominess of the cottage" that he eventually bought the house in 1844 for \$1500. (By the 1850's, Mr. Lincoln's law practice was worth \$3,000 a year.)

During one of Mr. Lincoln's campaign tours, Mrs. Lincoln had the house converted into a full two-story residence, as it appears today. Mrs. Lincoln died intestate, and all property, real and personal, passed to their only surviving son Robert Todd, who transferred the residence to the State of Illinois in 1887.—From *Lincoln's Centennial Papers 1925*



If you can't stand to be with God now, say even thirty minutes in His church once a week, how could you possibly stand to be with Him eternally? If you are not with God eternally, there is only one other place you can be — eternally.



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

JANUARY

- 5 *Edmond Lee Browning* (1968) I Bishop of Okinawa
- 6 *George Purnell Gunn* (1948) V Bishop of Southern Virginia
Jonathan Goodhue Sherman (1949) V Bishop of Long Island
William Davidson (1966) VI Bishop of Western Kansas
- 10 *Donald Hathaway Valentine Hallock* (1952) VIII Bishop of Milwaukee
George Edward Haynsworth (1969) I Bishop of Nicaragua
- 11 *Gray Temple* (1961) XI Bishop of South Carolina
- 12 *Jose Antonio Ramos* (1969) II Bishop of Costa Rica
- 14 *Jose Guadalupe Saucedo* (1958) IV Bishop of Mexico
George Theodore Masuda (1965) VIII Bishop of North Dakota
- 15 *Charles Francis Hall* (1948) VI Bishop of New Hampshire
- 23 *Constancio Buanda Manguramas* (1969) Junior Suffragan of the Philippines
- 24 *Albert Wiencke Van Duzer* (1966) Suffragan of New Jersey
- 25 *William Benjamin Spofford, Jr.* (1969) IV Bishop of Eastern Oregon
- 26 *Paul Moore, Jr.* (1964) Bishop Coadjutor of New York
- 28 *Philip Alan Smith* (1970) Suffragan of Virginia
- 30 *Philip Frederick McNairy* (1958) Bishop Coadjutor of Minnesota

FEBRUARY

- 2 *Charles Gresham Marmion* (1954) V Bishop of Kentucky
George Richard Millard (1960) Suffragan of California (Bishop of San Jose)
- 3 *Edward Gaudan Longid* (1963) Senior Suffragan of the Philippines
Richard Beamon Martin (1967) Junior Suffragan of Long Island
- 4 *John Seville Higgins* (1953) IX Bishop of Rhode Island
William Godsell Wright (1960) VI Bishop of Nevada
John Harris Burt (1967) VIII Bishop of Ohio
- 5 *Frederick John Warnecke* (1953) V Bishop of Bethlehem
- 7 *James Walmsley Frederic Carman* (1956) V Bishop of Oregon
- 8 *Harvey Dean Butterfield* (1961) VII Bishop of Vermont
- 9 *Charles Bowen Persell, Jr.* (1963) Suffragan of Albany
William Hopkins Folwell (1970) II Bishop of Central Florida
- 10 *James Milton Richardson* (1965) V Bishop of Texas
Robert Bracewell Appleyard (1968) V Bishop of Pittsburgh

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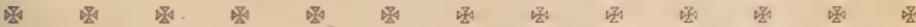
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- + 14 *Norman Landon Foote* (1957) VI Bishop of Idaho
Charles Waldo MacLean (1962) Senior Suffragan of Long Island
1 21 *Allen Webster Brown* (1959) V Bishop of Albany
+ 24 *William Hampton Brady* (1953) V Bishop of Fond du Lac
Benito Cabanban Cabanban (1959) V Bishop of the Philippines
Charles Ellsworth Bennison (1960) V Bishop of Western Michigan
+ 26 *Harold Barrett Robinson* (1968) VIII Bishop of Western New York
26 *Hal Raymond Gross* (1965) Suffragan of Oregon

MARCH

- 1 *Leonardo Rivera Romero* (1964) Senior Suffragan of Mexico
Melchor Saucedo (1964) Junior Suffragan of Mexico
2 *John Vander Horst* (1955) VII Bishop of Tennessee
6 *George Edward Rath* (1964) Bishop Coadjutor of Newark
9 *Paul Axtell Kellogg* (1960) I Bishop of Dominican Republic
25 *James Stuart Wetmore* (1960) Suffragan of New York

O MOST merciful Father, we beseech thee to bless thy servant, N., and to send thy grace upon him, that he may faithfully and diligently execute the Office whereunto he was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name: through Jesus Christ our Lord. Amen.



RULES

WE discover rather early in life that our world is a world of rules. The fully-grown person recognizes and follows those rules. He has learned the great truth that they are not limitations or curbs on his enjoyment; rather, they are guarantees of success and enjoyment. Whether it be hockey, bridge, car driving, or sex, there are rules, which if observed, will make possible a satisfactory and enjoyable experience.—Taddled from a parish priest's sermon to young people..

TESTIMONY

TO ME, Jesus, the Christ, is the Eternal Son of God on whom personally I depend for my salvation. To me, He is a personal presence more real and commanding than any authority on earth, whom I have followed and obeyed through a long career of the Christian ministry. When my hour comes to depart this life, He will come and receive me into a fuller relationship with Himself. I can ask for nothing more than that. —A man retiring after forty years in the priesthood

AN INTERCESSION

O LORD Jesus,
who knowest them that are thine,

When thou rewardest thy servants the prophets,
remember, we beseech thee, for good, those who have
taught us, rebuked us, counselled us, guided us;

And in that day show them mercy.

When thou rewardest the saints, remember, we be-
seech thee, for good, those who have surrounded us
with holy influences, borne with us, forgiven us,
sacrificed themselves for us, loved us;

And in that day show them mercy.

When thou rewardest the great that fear thy Name,
remember, we beseech thee, for good, those who have
been our patterns of any virtue or grace, of repen-
tance, acknowledgment of offenses, begging of par-
don, obedience, patience, perseverance;

And in that day show them mercy.

When thou rewardest the small that fear thy
Name, remember, we beseech thee, for good, ignorant
disciples, halting followers, weak cross-bearers, the
kneelers on feeble knees, the faithful believers who
faint not utterly;

And in that day show them mercy.

Nor forget any, nor forget us;
But in that day show us mercy. Amen.

—Adapted from a prayer in *Sursum Corda*

NO SNACK BAR

IT HAS become accepted opinion by a great many people that to be "relevant" the Church must change everything that she is, does, says, or has. Many of our contemporaries do not like to go to Church (what's new about that?), so to "reach" them in a "meaningful" way, the Church must get out of her "museum-like" buildings and minister to people "where they are". What the heralds of newness do not seem to realize is that this has always been the Church's way (not very many martyrs died in Church buildings). What they are doing is confusing worship with doing "all such good works as thou hast prepared for us to walk in". Neither one, worshipping and doing, is sufficient in itself to merit definition as "the Church's business". All too often, the suggested cure-for-what-ails-Holy Mother Church is plain nonsense. "Home Celebrations" or "House Masses" are glowingly described as being "so much more gutsy" — whatever that is. They're usually billed as "ecumenical", which, when investigated, means "come one, come all", and friends, that is still against the canons, rubrics, and teaching of the

Church. Such things bespeak what a Roman Catholic woman referred to, in criticizing trends in her Church, as a "lunch-box attitude toward the Eucharist", and "relegating the Ten Commandments to household hints". Caustic comments about Church buildings are hurled about with abandon. Unthinking people listen, cluck agreement, and lend the weight of numbers to the proclamations of absurdity. The fact is, any large association of people which meets with regularity needs a place of assembly. Think of Masonic and Elks lodges, American Legion armories, VFW posts, Labor Union halls, and the like. Wouldn't it be more "meaningful" for the members of these organizations to split into small groups and meet in the members' homes? No, because it would destroy the feeling of corporate-ness.

We are approaching that wonderful, but trying, period of building our parish church. Because of the lay of the land, the existing buildings, and most of all, the spirit of our people, we are committed to the traditional type of building. Admittedly, the traditional is becoming more and more and

more an oddity, but, as they say of children, "these phases pass".

Our building is to have the orthodox and useful-for-teaching architectural features of nave, chancel, and sanctuary, which represent the Church Militant, the Church Expectant, and the Church Triumphant. Yes, it is formal: and, the chancel separates the faithful from the altar somewhat, just as Paradise stands between the Church Militant and the Church Triumphant, a fact which some folks would like to forget. God's altar is not a snack bar, and should not be treated as one; the Holy Eucharist is not a block party, and we do not intend to have it so.—A parish bulletin



CONVERSION

THE FOLLOWING letter was written by a young mother to a fellow Churchman:

I spent the first twenty-eight years of my existence trying to run things on my own and in so doing eventually found myself seriously questioning whether it was worthwhile. Eventually I got to the point where I knew I was desperate for help and spent a lot of time running down dead-end roads looking for it. I was unable to convince

anyone that I needed help, and most certainly I was unable to "pull myself up by own bootstraps". A priest was urged to call on me and through his gentle suggestions I started back to church. I had grown lethargic and irregular in going to church, for nothing was meaningful or applicable — at least for me, for if there was, I certainly wasn't getting it. In going back to church, I had the feeling that I was willing to try anything, for I must confess that, as a means of help, it was at the bottom of my list. Happily, I encountered a small group of people such as I had never known before, for, so it seemed to me, they lived something that gave them a glow, a love, an acceptance that appeared almost too good to be real. I didn't have the vaguest idea of what made them so different, but I did know that whatever it was, I wanted it! I had always believed in God, but only as "Someone" way up and afar off who kept a black book. I figured that He had long ago been scratched out and that there was no need for an appeal. I did decide, however, to re-evaluate my relationship with God, so I laid it all right on the line. I told him that if He truly existed and really heard me, I could no longer cope with my life alone, for I had made a mess of things; if He

thought He could do any better and was interested in trying, He was more than welcome to try. Looking back, I see now that it was probably the most effective and total release of self that I had ever been able to offer God, and, as you know He can — through your own many years of faith and following the Lord — He really reached down and entered into my heart, mind and soul, and gave me a whole new life which, I trust, will be His through eternity. There have been difficult and even



agonizing times, and my putting the Lord first in my life has created some new and trying situations, but I believe that only with Him do I have life. I have been given a peace and joy and love that unfailingly sustains me as long as I seek to follow Jesus Christ, for without Him I am nothing.

I'm not fully aware of why I was compelled to share my experience with you, except that I believe that you were used as a tool to help the small seed that was deep within me to sprout and grow and reach for the glory that awaits us all. I thank God for calling you to be used to His glory and your obedience in answering as His servant.—A parish bulletin

EPISCOPACY

BY THE second century the head of each local Christian community was normally the supervisor (in Greek, *episkopos*, in Anglo-Saxon, *biscop*, in English, *bishop*) ; he derived his power and authority from his predecessor-bishops who, following the practice of the Apostles, had laid hands on him with prayer and given him the Holy Ghost for that office.

The commissioning made him, in a special way, guardian of the Faith, preserver of tradition, president of the Eucharist, and minister of the sacraments, and of the discipline of Christ's Church. He set apart priests and deacons to assist him and to share in that ministry.

That Ministry of Christ in His Church, has continued relatively unchanged to the present day. The episcopacy, as the office of bishop is called, was intended to preserve the Faith, to see that the Faith was vigorously preached and practiced; it served, also, to assure, through continuity, a careful choice and setting apart of other persons to help the bishop and eventually to succeed him.

It must be admitted, however, that bishops, being men, have often misused their office: for some, it has provided po-

litical or economic advantage; for others, it has meant prestige and privilege; for still others, it has been simply an administrative chore.

The present-day bishop is often so taken up with committees and budgets that he can easily find himself less and less a pastor to his people and priests. In many dioceses he is able to visit each congregation only every year or so, and is able to make in-between visits only if there is a serious problem. In metropolitan dioceses he is more often like a chairman of the board than a father-in-God.

Despite all of the factors that militate against his exercise of spiritual superintendence, the bishop is still in fact the chief pastor of the local area. Many

dioceses are attempting to relieve the administrative load of their bishops in order to free them for true episcopacy.

Episcopalians, together with all Anglicans, are committed to the episcopacy, the chief mode through which the Church of Christ is to be governed and extended.—*The Episcopal Foundation of Chicago*



PULLS

MEMBER churches of the Anglican Communion are being subjected to two main contrary "pulls" as to the direction in which church unity should proceed initially: one is towards joining with Protestant bodies on a national or continental basis; the other is towards a strengthening of ties within the Anglican Communion and ultimately to union with the Roman Catholic and Orthodox bodies first — and then with the others.

Because of the diversity of doctrinal standards, widely-varying liturgical practices, and opposing theories of church polity, the first of the tendencies seems to prophesy struggle which may well end in new fragmentation.

The second way towards unity has innumerable difficulties also, but if our goal is the



"I'm so glad I found a dollar in it, dear. I'm sending it to TAD because today's your birthday."

ultimate reunion of all Christendom, then it seems to many to be the better choice. The amazing changes which have come about since the brief reign of Pope John XXIII are almost unbelievable to those of us whose memories go back well beyond the 1960's.

Certainly we must seek to continue fulfilling the historic role of the Anglican Communion as a guardian of faith as revealed by Our Lord Jesus Christ, while at the same time maintaining equally a recognition of the new demands which are now being made upon us by new conditions, new information, and new understanding. Whatever may be the future of the Anglican Communion, we must not lose the greater sense of Christian unity and fellowship which has developed among our clergy and laity alike through gatherings such as the Lambeth Conferences and the Anglican Congress of 1954 and that of 1963. The provisions made by the 1968 Lambeth Conference for the development of the Anglican Consultative Council and General and Regional Episcopal Consultations should serve to expand our sense of mutual concern and responsibility.—Editorial in *Pan Anglican*



ROBERT E. LEE

SOON after the surrender of the Confederate forces in 1865, Robert E(dward) Lee accepted the presidency of Washington College and moved to Lexington, Virginia, where he died in 1870: shortly thereafter the name of the institution was changed to Washington and Lee College. (Lee had married, in 1831, the only daughter of a grandson of Martha Washington.) Lee had been confirmed in Christ Church, Alexandria, at the age of 46, by the IV Bishop of Virginia. (Bishop Johns told him, "If you serve your Church as nobly and as brilliantly as you have served your country, your Church will be as proud of you as your country now is.") When he went to Lexington, he immediately became active in the affairs of Grace Church (now in the Diocese of Southwestern Virginia and called the Robert E. Lee Memorial Church), was its senior warden, and often represented the parish at out-of-town councils. (Mrs. Lee was president of the Church women's organization.) In his first month in his new office, he said, "I dread the thought of any student going from the College without becoming a sincere Christian." Because the

congregation was unable to pay an adequate salary for a priest, Lee more than once made up the deficit out of his own pocket. On 28 September 1870, a cold, rainy afternoon, Lee attended his last vestry meeting (called to discuss plans for an enlarged church building), became ill, had to be taken to his home, and he died three weeks later. "Undoubtedly it was Lee's help that brought the new building into being and it is Lee's name that still graces the cornerstone of that building today, one hundred years after his death." —*The Southwestern Episcopalian* (Diocese of Southwestern Virginia)



RECALL

UNLIKE the Association of Episcopal Seminarians [formed in recent months], we do not see the major problem in the Church today as "the sin of racism". We feel that "racism", "dehumanization", "the contemporary crucifixion of man", and many other socio-political problems are only symptomatic, and are the direct result of an alarming trend from a Christ-centered theology toward a man-centered theology. The Gospel of Jesus Christ can never be subordinated to political and social activism if the Church is

to be truly relevant to all men. A flood of secular resolutions and policies from any official Church body can only serve further to polarize and fragment the Body of Christ.

A major weakness has been created in the training of many of our seminarians by faculties and boards of trustees which have placed more emphasis on the ethics of Christ than upon the Body and Blood of Christ. We pray for a recapturing of the Anglican academic balance of a spiritual sacramental maturation and intense intellectual activity. We feel that faculties should be concerned less with the political and social leanings of students and more with their intellectual abilities and personal relationships to Jesus Christ. We ask not to become rebels, but prophets in proclaiming the Gospel of our Lord. Therefore we appeal to every institution of theological training to re-establish as required courses of study all those subjects listed in Canon 29 of the Canons of General Convention. We urgently request the professors and administrators to once again teach us and those who will follow, how to worship, love, and proclaim Jesus Christ to the world.

The above statement was prepared by the president of the student body of an Episcopal

minary and, according to the author, represents the general thinking of the student body of that seminary. In addition it received the signed support of students from several seminaries who attended the pre-Convention Conference of the Association of Episcopal Seminarians and the 1970 General Convention at Houston.



CIVILIZATION

DOUBT if so many people have ever been so well-fed, so well-read, so bright-minded, so curious and so critical as our young people today, but, at the same time and perhaps naturally, our bright-minded young people think poorly of existing institutions and want to abolish them. One does not need to be young to dislike institutions, but the dreary fact remains, however, that even in the darkest ages, it was institutions that made society work, and, if civilization is to survive, society must somehow be made to work.

At this point I reveal myself in my true colors, as a stick-in-the-mud, for I hold a number of beliefs that have been radiated by the liveliest intellects of our time. I believe that order is better than chaos and that creation is better than de-

struction. I prefer gentleness to violence, and forgiveness to vendetta. On the whole I think that knowledge is preferable to ignorance; and I am sure that human sympathy is more valuable than ideology.

I believe that despite recent triumphs of science, men haven't changed much in the last two thousand years, and, in consequence, we must still try to learn from history, for after all history is ourselves.

I also hold one or two beliefs that are more difficult to put shortly: for example, I believe in courtesy — the ritual by which we avoid satisfying our own egos at the expense of other peoples' feelings, and I think we should remember that we are part of a great whole, which, for convenience, we call nature — all living things are our brothers and sisters; above all, I believe in the God-given genius of certain individuals, and I value a society that makes their existence possible.

These programs have been filled with great works of genius — in architecture, sculpture and painting, in philosophy, poetry and music, and science and engineering. There they are — and you can't dismiss them; but they're only a fraction of what Western man has achieved in the last thousand years, often after set-backs and deviations

as disruptive as those of our own time. Western civilization has been a series of rebirths, and that should give us confidence in ourselves.—Taddled from the remarks made by Kenneth Clark at the end of the Xerox Corporation's introductory showing of the "Civilization" series on TV. (Saltwood Castle, in which Lord Clark lives, once was the summer residence of the Archbishops of Canterbury, including Thomas a Becket, and it was there that the knights who murdered Becket met to plan the assassination.)—Submitted



CONFLICT

THE BISHOP of Michigan, replying to a question posed by a newspaperman: *It is obvious that real revolutionaries turn their backs on the Church, ignore it, or attack it. Marx did and so does the radical revolutionary movement in our own country. They accuse the Church of being rich but that is not true of the local parish. They accuse it of being conservative but there are liberal movements within the Church. Why, then, are militant rebels such enemies of religion?]*:

I would, for discussion, suggest three reasons: (1) Militant

revolutionaries teach that the basic evil of the world is in "the system" and that if "the system" is overthrown, a new day will dawn. True religion knows on the contrary, that the fundamental evil is in the human heart. Self-will and the desire for power are found in the capitalist, the Communist, the labor leader, the student radical and in you and me.

(2) A militant revolutionary movement demands the complete, disciplined, absolute loyalty of its followers. True religion says that such absolute loyalty should be given only to God; that if a revolutionary leader does what is wrong, he should be resisted; and that to bow down to any movement in that way is idolatry.

(3) A militant revolutionary movement preaches a complete and radical break with the past—a destruction of the old — new world. It literally spits on the old and has illusions about the new. A religion which sings "God of our fathers", which remembers saints, martyrs and prophets, which every Sunday reads old words like "thou shall love thy neighbor", must therefore, be in fundamental conflict with the radical revolutionary movement.



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INTERCESSION

AS YOU learn to pray for others, learn all the implications. It is no use asking God to "bless Daddy", if you are going to be responsible for putting your father into a flaming temper by your continual disobedience of him . . . Do not just say "God bless [our priest]" without becoming a blessing to [him] by saying "here I am, use me" . . . It is not good enough just praying for the sick if you are not going to become personally involved in the war against disease by developing a real conscience for fostering vocations to the medical and nurs-

ing professions and by working for the increased facilities for medical research. By all means pray for the sick, but also be prepared to watch by the sick . . . When you pray for the extension of Christ's Kingdom take the trouble to learn about the Kingdom. It is a good thing to say "God save Africa", but you must find out what is already being saved in Africa, and what needs saving. If your intercessions are not intelligent they will never be so effective as they should be.—*Alive to God* by A.W. Eaton, Hodder and Stoughton, London.

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DEPARTMENTS

CORRECTION CORNER

■ St. Mary's School, Sewanee, Tennessee, founded by the Community of St. Mary in 1888, did not close because of lack of funds, personnel, and general interest, (as was reported to TAD). When the decision was made in the spring of 1967 to close the school, it was in excellent financial condition, with a full enrollment for the fall term. The Board of Directors of the Community in Peekskill, N.Y. felt, however, that its own institutional responsibilities at that time had to be decreased. The school was then operated for one year by the Sewanee Military Academy, girls' division. In 1969-70 the Community of St. Mary allowed St. Andrew's School to use some of the buildings and equipment for boarding girl students (it was an experiment to develop a co-ordinated educational program). An independent Board of Trustees was formed and incorporated for that purpose, and it was that effort to continue a boarding school for girls in the Diocese of Tennessee which had to be abandoned because of lack of

interest and funds, even though the experiment under the direction of St. Andrew's School was considered successful. The school buildings and part of the campus have now been leased by a Sewanee churchman and physician for work with elder folk. St. Mary's Retreat and Guest House continues under the direction of the Sisters of St. Mary, who have retained several buildings and over 100 acres of land for that purpose.

■ The address of the Treasurer of the Church in Ecuador (for which the American Church cut off some funds) is Mr. Timothy Reed, Apartado A-353, Quito (not Quinto), Ecuador. To obtain a catalogue of native craftwork write to Apartado 5250, Guayaquil, Ecuador; the women of the Church of Christ the King, Guayaquil, sponsor the crafts project.

■ The American Branch of the Society of St. Margaret this year observed the 50th anniversary of *St. Margaret's Quarterly*; the Sisters will celebrate the 100th anniversary of the founding of the American House in 1973. The English branch was founded in 1854.

GOOD IDEA

■ As a result of recent youthful troublemaking (vandalism, car thievery, shoplifting, etc.), four communities, all Detroit suburbs, have enacted ordinances that allow for the punishment of the parents as well as the children. "Whenever we find a youngster getting into trouble, we bring him in and get his parents here too. We read the adults the whole law, and tell them that the next time the lad shows up, it may cost them 90 days or \$500."—From *The National Observer*

UNUSUAL

■ On one of the autumnal Ember Days, a priest, 35, presented his father to the Bishop of Indiana to be ordered Deacon.—A parish bulletin

GOOD POINT

■ When a priest in the West Indies asked a girl who seemed to have been listening attentively to his lesson say in her own words what Holy Orders are, she replied, "Holy Orders are what your mother gives you."—*Church Times*

AMEN

■ The function of the sermon is to expound the Scripture, not to present a view on a present-day public issue.—A layman in *The Living Church*

DID IT AGAIN

■ Following the recent centenary celebrations of the Church in Zululand (South Africa), about 7,000 people of many races, who had attended the services, stayed for lunch. "Not much effort," says the reporter, "when there was no means of knowing how many would be attending."—*The Church Times* [London]

STATISTICS

■ In 95% of all divorces, either one or both partners did not attend church regularly. In regular church-going families one marriage in 57 fails; when both man and wife are in church regularly and say their daily prayers, only one marriage in 500 ends in divorce.—"Our Church Times"

THEN AND NOW

■ I must confess that I am heartily weary of living in the land of perpetual strife and contention: such I have found by the experience of upwards of twenty years . . . all America is in a most violent flame.—North Carolina priest, in 1776

TAD TITHE

■ Enclosed is a check in the amount of \$110.00 which is my portion of an inheritance tithe from the estate of my mother.—From a mission priest's letter

PROGRAM

■ The Church of England has announced a massive \$45 million building program for the new towns emerging throughout England as the population increases: some 240 new churches, 155 buildings for use either as churches or parish halls, 265 church halls, and 200 houses for parish priests. Cost of the program (scheduled for completion by 1978) will be shared by the Anglican Church Commissioners and the dioceses and parishes in which the buildings will be erected.

—*The Living Church*

PREPAREDNESS

■ Since God does not keep office hours and because the risk of abuse, theft, or even vandalism of a building is not so important as the souls of men and women who need to use it day or night, our church will remain open and unlocked 24 hours a day. We now have Bill McCauley, a 190-lb. wrestler living in the church basement, who will try to keep an eye on things.—A parish bulletin

COMPLAINT

■ Our forefathers did without sugar until the 13th century; without coal fires until the 14th century; without buttered bread until the 16th; without coffee, tea and soap, until the 17th;

Spring A.D. 1971

without gas, matches and electricity until the 19th; without canned or frozen foods and cars until the 20th century. Now, what was it you were complaining about?—A parish bulletin

HERE WE GO AGAIN

■ One of the things we need to do this year is try to achieve a greater sense of direction, purpose, and fellowship by organizing into a group committed to its purpose. —A parish bulletin

NO WONDER YOU'RE TIRED

■ During one day your heart beats 103,389 times, your blood travels 168,000,000 miles, you breathe 23,040 times and inhale 438 cubic feet of air, speak 4,800 words, move 750 major muscles, and use 7,000,000 brain cells.—*Edgerton (Minnesota) Enterprise*

OH?

■ Any guy worth his salt in the South is bound to have an arrest on his record.—Leon Modeste, Director of the General Convention Special Program

GOOD SIGN

■ "There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church, when the

Roman Catholic Church — this humble servant of the servants of God — is able to embrace her ever-beloved sister in the one authentic communion of the family of Christ: a communion of priesthood and of rule, a communion of the saints in the freedom and love of the spirit of Jesus.”—Pope Paul VI

HEART GLAD

■ From the backside of a picture card of a church: When I get to the door each Sunday, I hesitate a few seconds and say silently, “I was glad when they said unto me, let us go into the house of the Lord.”

■ I am the new rector here and desire that members of the vestry be introduced to all that SPEAK has to offer the Church. Here are twelve birthday dollars; please see that the vestrymen also receive TAD.—A priest’s letter

■ Within a recent period of four months, the Father Superior of the Order of the Holy Cross received the vows of eleven young men: six, junior (two years); five, life.

■ I believe that the true mission of the Church is to worship God and to bring others into the knowledge of His saving grace. That does not mean that I do not recognize our need, as Christians, for a program of social action, but rather that I

am bound by my ordination vows to keep the Faith and pursue the worship of God first, both in corporate and private prayer, and to do all that I can to bring others into the fold.—The Bishop of Springfield

HEART SAD

■ I moved into this diocese a year ago, and only one word can describe its condition: appalling. Most of the clergy and laity have no conception at all of the One, Holy, Catholic, and Apostolic Church (indeed those very words seem anathema to some). Nobody shows any interest in the devotional life of the people of God, the encouragement of the faith, or the historic Church. The services themselves are dull and unimaginative. Pray God to send us a true bishop to lead His sheep.—A layman’s letter in *The Living Church*.

■ Police in Chicago and New York report that the number of warrants issued by parents for the return of runaway children has doubled in the past seven years; in suburban areas the rate has risen even faster and the best national estimates put the total runaway population at well over one million. Since harboring a runaway minor is technically a criminal offense, most centers [set up for help] do have rules making ki

call parents before accepting any help. Even then, however, the home situation can be so disastrous that the phone call is of little use. Last year, one 17-year-old finally got up enough courage to call his mother and ask to come home, only to be told that since his bedroom had been turned into a television room, there wasn't enough room any more.—*Newsweek*

■ During the past three years, the number of Manhattan bookstores dealing in pornographic materials has increased from 30 to more than 60.
—*The Wall Street Journal*

NO KIDDING

■ Britain's biggest publishing firm now produces a monthly glossy magazine on witchcraft. Its booming circulation suggests that interest in witchcraft, magic, the occult, and the black arts is firmly based. The trend disturbs many Churchmen who see it as a further example of creeping paganism.—*The Kansas City Times*

■ In a recent sermon a canon of the Cathedral Church of St. John the Divine, New York, urged that the smoking of marijuana be legalized and that the thousands of people in jail for using it be granted immediate amnesty. He said that the Church should take the lead in "pressing for more equitable

and realistic laws" to replace the "obviously panicky and irrational" ones that now stand.—A Cleveland, Ohio, newspaper

■ Over a fifth of *The Anglican Digest*'s 165,000 address stencils have to be changed every year — at a cost of about \$15,000, and that does not include deletions or additions.

FORTH & BACK

■ Christians should not desire miricles; they should desire God, and expect miricles.—A parish bulletin

Even spelling ones?

■ "We think and feel about the nature of the world in which we live, about man who inhibits it, and . . ."—A parish bulletin

Some of us inhibit it just by inhabiting it.

■ The new Diocese of West Malaysia, which comprises all the States of Malaya, has a population of natives (52%), Chinese (45%), Indians (12%), with other nationalities making up the rest.—A parish bulletin

Over and above 109%?

■ Item in a parish paper: "Thursday, 8:00 P.M.—Mothers and young wives, judo demonstration at the infants' school."

We'll bet Junior won't talk back to Mom for a few weeks after that session.

■ A man, protesting to his priest about the decline in religion these days, said, "I'm all for religion, Vicar. I think the youngsters ought to have more. Why, some of them don't even know the Twelve Commandments."—A parish bulletin

Can they name the Fourteen Apostles?

■ REST IN PEACE — CLERGYMEN DIE—Headline in a diocesan paper

Sure it's safe now?

■ THE ROLL OF THE CHURCH—headline in a Canadian diocesan paper.

We wondered what was happening; now we wonder who did it.

■ "Don't forget to water the church yard when necessary. The hose nozzle is in the pulpit".—Note left by a parish priest

Used for watering down the sermons?

TENNIS ANYBODY?

■ When people say that they want to learn how to "live better lives", it has been my sad experience that all too often what they really mean is how can they continue in their greedy, materialistic pursuit of worldly goods, eat, drink, and smoke to excess, and generally live self-destructive lives — and still feel good about it all.—A priest

SUCCESS

LAST autumn St. Francis' Boys' Home, Salina, in the Diocese of Western Kansas, celebrated the beginning of its 25th year. Father (now Bishop) Mize opened the first Home at Ellsworth, Kansas, with six boys, two buildings, and three helpers; now there are three Homes in two states, 21 buildings, 82 boys in residence, and a staff of 44 to look after them. The boys at the Homes have been in trouble with their communities, schools, parents, or the police, but they are not shut away from the world — they go to public schools, participate in community activities, date local girls; they receive such benefits as they will accept from the faith and practice of the Church; their day begins and ends in the chapel and meals are accompanied by grace and thanksgiving. Few boys arrive at St. Francis as practicing Christians, but some are baptized and confirmed, but only after rigorous instruction and examination of motives; most of them are influenced by the wholesome environment and are restored to the outside world as normal, healthy, and happy citizens. The principle of using normal surroundings to make "bad" boys "good" has worked.

ACCORDING TO—

● A pretzel maker: "There is a prayer in a pretzel: the twist in the pretzel represents the arms of a child folded in prayer, and the three holes stand for the Father, the Son, and the Holy Ghost." (The pretzel was invented about A.D. 610 by a monk, in southern France or northern Italy, who used up his dough scraps to make little rewards for children who said their prayers properly. The first pretzels were soft; the hard pretzels came into being because a German baker fell asleep while a batch was in the oven. They get their distinctive coloring and taste because they are dipped in a light solution of potash before being placed in the oven. The name pretzel can be traced to a Latin word for arm.)

● A parish bulletin: Much is being written these days about streamlining the Church's ministry, and making radical alterations in the structure of pastoral care, if pastoral care is indeed still part of it. "Change for change's sake" is a foolish philosophy, and we must be careful that none of the new directions in the priesthood involve us in the tragedy of

throwing out the baby with the bath water. Whatever happens to the "structure" of our pastoral ministry, we must retain that intimate, intensely personal relationship between priest and people which has always been the heart of any Christlike ministry. We must look carefully at "group-ministries", "team-ministries", "specialized ministries", and the like (so much of society is becoming dehumanized and depersonalized), and we must at all costs safeguard the unique personal nature of the parish priest. The Church cannot be run like General Motors. God forbid that in the name of efficiency we destroy the personal character of the ministry of the priesthood which is a ministry of love, and that comes, as it must, from the heart.

● The Diocese of Polynesia: The seven mainland New Zealand dioceses, which with Polynesia and Melanesia now make up the Province of New Zealand, are engaged with four New Zealand religious bodies in Church-union talks, from which the two island dioceses are specifically excluded. Should New

Zealand Anglicans join in a union scheme, the two dioceses will find themselves adrift and are making plans for that possibility. There is some talk that other island dioceses may consider becoming an independent province. Polynesia became the first diocese to reject New Zealand's experimental 1970 Eucharist, revised Baptism-Confirmation services, and proposed Orders for "Sunday Worship, Daily Worship, and Family Prayer."

● *Light* (Diocese of Quincy) : TV Guide reports that the anger and financial revolt of the "religious silent majority" in America against recent trends to secularize the Churches is leading to a major shift in religious TV programming. It predicts that more emphasis will be placed on spiritual concerns and less on social activism.

● A Jewish educator and author, in *Newsweek*: In a word, we have lost our sense of history. In our schools, the story of our nation has been displaced by "social studies" — which is the study of what ails us now. In our churches, the effort to see the essential nature of man has been displaced by the "social gospel" — which is the polemic against the supposed special evils of today. Our book publishers no longer seek the timeless and the durable, but spend

most of their efforts in fruitless search for a *la mode* "social commentary" — which they pray won't be out of date when the item goes to press. Our merchandisers frantically devised their 1970-½ models, which will cease to be voguish when their sequels appear three months hence. Neither our classroom lessons nor our sermons nor our books nor the things we live with nor the houses we live in are any longer strong ties to our past. We have become a nation of short-term doomsdayers.

● *The Record* (Diocese of Michigan) : Oklahoma Episcopalians have voted to seek withdrawal of the Episcopal Church from the World Council of Churches, the National Council of Churches; and the Consultation on Church Union (COCU)

● *Christianity Today*: Enterprising vacationers now can tour 22 churches and religious buildings in the United States that recently have been designated as National Historic Landmarks by Secretary of the Interior. Many of the structures are still in daily use; they will, however, remain under private ownership, and caretakers are pledged to preserve the buildings' original architecture and open them to visitors. Episcopal churches that are included in the new additions to the list of National Landmark

re Christ Church, Alexandria, Virginia (1767; the parish church of George Washington, who was a regular communicant and whose pew, along with that occupied by Robert E. Lee, is preserved); Bruton Parish Church, Williamsburg, Virginia (1712; restored and reserved by Colonial Williamsburg); Christ Church, Philadelphia, Pennsylvania (1727-4; steeple added in 1754; attended by many of the Republic's early leaders, and an outstanding example of Georgian architectural dress); Pomponio Chapel, St. James' Church (Goose Creek), St. James' Church (Santee River), Saint Stephen's Church, all in the vicinity of Charleston, South Carolina (18th century; well-reserved churches, described as superb examples" of the design and architecture of the time); Yeocomico Church, Westmoreland County, Virginia (1706; an early, rare, and excellent example of the small, traditional country church that includes elements of both medieval and Georgian architecture").

A laywoman's letter in *The Living Church*: A frequently heard comment that "catholic" means "universal", and therefore applies to all who call themselves Christian, needs to be reconsidered. The word

"catholic" comes from the Greek *kath'holon*, which word, I understand, was coined by Aristotle, and defined by him as "containing in one part the reality of the whole". That does not mean exactly the same as "universal". We are not heirs of John Calvin, and we never have been united with Lutherans; therefore we are not Protestant. To claim, as is often done, that we are "both Catholic and Protestant" is simply to tell a lie. (Such a hybrid would be an impossibility, anyhow.) We are members of that Church which was founded by our Lord Jesus Christ, through His Apostles: the One, Holy, Catholic, and Apostolic Church, as our creeds attest.

● A parish bulletin: These are very trying times and our Church is in a desperate fight for its very life. (The reason that the word "viable" has become so popular is because of its psychological value: if we can be persuaded that we are not capable of living, that we are already as good as dead, we will give up and die.) There is, however, no excuse for giving up and dying. The Church is just as "viable" and capable of living through these trying days as in past nineteen centuries. The call to us, if we wish to be with it and help the Church of today maintain its strength and

preserve its life, is to return to the altar of God and acknowledge, by our words and deeds, that worship is the real mission and primary activity of the Church of Christ in today's world. Christians have concern for their brothers and sacrifice for their well-being, not as a substitute for religion, nor as a device for overcoming feelings of uselessness, but solely as an expression of love for them which they learned from their loving God.

● An anonymous reader: It is with pleasure that I send my \$1.00 for TAD. It seems to be the one remaining link to the Church that I once knew. Bishops and priests seem to have changed. I do not feel that our own bishop has the spiritual welfare of his flock as his first concern. While I am personally fond of my priest, church-going has become an empty gesture on my part, a habit more or less. Some of it must be my own fault and I need help, but truly don't know where to turn to get it hereabouts. Truly "my help cometh from above" or I would long ago have turned Congregationalist.

● A priest, commenting on *Principles of Church Union* in *The Living Church*: I believe that many of us want to be and remain Anglicans. We have made that decision by free

choice. I do not think that we wish to become Methodists, Presbyterians, Roman Catholics, or what have you. The fact that we have a voice calling up to the whole Faith brings cheer and rejoicing. We want and will stand firmly for Catholic beliefs, come what may. I sincerely hope that another split in our ranks does not happen, but playing loosely with uniting numbers of dissimilar Christians may produce more division than unity.

● The Bishop of Wakefield (Church of England): May I suggest that we can go too far in respecting minorities? Minorities tend, in the nature of things, to be aggressive and noisy, but they do not represent the will of the people. The essence of democracy is majority rule, but to allow minorities to call the tune is to open the door to anarchy. Minorities can sometimes be right, but it is for them to persuade the majority to that frame of mind, and not to enforce measures against the will of the people.

● A parish priest: Monastic communities are going through a painful and difficult time. So many drastic changes are taking place that many monks and nuns are experiencing anguish and dismay. One of the fine monks I know said to me the other day, "As far as I can see

renewal is just another name for laxity." What the world needs and what the Church needs at the present time is not laxity, but iron of the soul. Many of us in our secular vocations have drawn much strength and inspiration from the well-brings of discipline and prayer that are the very essence of monastic life: to depart from them would be a betrayal, and the Church and the world would be even more impoverished than it is now.

• A parish bulletin: The people who find real strength and happiness in Christianity are the ones who practice their religion every day and worship God every Sunday. The weather

makes no difference, their devotion does not change with the seasons. The strength that God gives in worship is always theirs.

● The Bishop of Oregon: It has been said that unless men allow themselves to be governed by God, they will be ruled by guns, by police states, by tyranny. I hope more parents will be encouraged and supported by the Church as they seek to teach their children that what God says is right, is right and what He says is wrong, is wrong.

● The Episcopal Church Foundation's "News Letter": Our Foundation is unique: no other religious body in the world can boast an independent self-

TEN COMMANDMENTS FOR DRIVERS

1. Thou shalt hold only the steering wheel.
2. Thou shalt not make unto thee a god of thy horsepower.
3. Thou shalt not take the center line in vain.
4. Remember the driver behind to help him pass thee.
5. Honor thy father and thy mother and all other passengers.
6. Thou shalt not kill.
7. Thou shalt not commit inebriated driving.
8. Thou shalt not steal thy neighbor's eyes with thy headlights, nor his ears with thy horn, nor his enjoyment with thy litter.
9. Thou shalt not bear false witness with thy signals.
10. Thou shalt not covet thy neighbor's right of way.

—From a parish bulletin

governing layman's organization that provides the financial and direct-action support that we have been giving for 21 years.

● A Presbyterian report: For the ecumenical Church, the new wave of Pentecostalism may have a valid contribution to make. Those who have had Pentecostal experiences should keep their neo-Pentecostal experiences in perspective. No doubt it has caused them to feel that they are better Christians, but it does not mean that they are better than other Christians, but that they are, perhaps, better Christians than they were before.

● An Assistant Bishop of London: On many sides the call of God is being proclaimed as a call to be a "servant Church", but Hugh Montefiore has criticized that phrase as a key to the understanding of Christ. "Isn't obedience, rather than service of neighbor, the keynote of Jesus' life? Would He not be more accurately described as the Man for God?" I believe that Montefiore is entirely right, and that the Church will no longer be the Church if it concentrates so much on the second commandment of the Law as to forget, or at least soft-pedal, the first, for then it would become just another do-gooding organization in the world. Serv-

ing others is not our purpose — obeying God is what we are called to do — then if God commands us to do something for others, we obey His call, out of our love for Him.

● A university professor: Last weekend my wife and I went to New York where I had to attend a directors' meeting of the American Philological Association. I grew up in and around New York but you could now pay me to live there now. Some of the people you see look like caricatures of human beings — which in fact they are. We went for dinner to a modest "family-type" restaurant, which had a bar, and saw there an assortment of elderly women either sitting at the bar getting tight or sitting alone at tables getting tight on cocktails, all of them chain-smoking cigarettes. What a chance for the Church!

● A layman: Our poor little parish church! The new rector, when he came a couple of years ago, gave up observing saint days unless they fell on a Sunday, but a recent Sunday leaflet advertised the festival of St. Simon and St. Jude — only was listed for the wrong date.

● To parish priests or anybody who puts out a weekly or monthly bulletin: Write to the Anglican Press, 8131 S.W. 124th Street, Miami, Florida 33156, and ask for samples.

"The Church Times" — a four-page (8½ x 11), two-color job, with the last page left blank for printing or mimeographing. The price is reasonable (3c a copy, with a minimum order of ten a week) and the teaching Churchly and timely.

• A parish bulletin: It does little good for us to complain about young people today if we are poor examples of Christian faith, life, and discipline. Consider making your confession, if you have not done so already. The troubles of the community and world are only the troubles of individual men writ large: the problem is sin, human selfishness and pride, and we can do little to improve the corporation humanity until we have dealt with our own enmity against God.

• A parish priest: The 187th convention of the Diocese of Pennsylvania [the Philadelphia area] elected a majority of so-called conservatives to the Standing Committee (the Bishop's council of advice), gave the Episcopal Residences Fund some \$130,000 held by the Church Foundation and bringing in \$7,000 interest each year, raised clergy salaries to a minimum of \$7,100 (exclusive of utilities, c.) and a car allowance to \$1,200. Towards the end, members of the Youth Caucus,

most of whom appeared to be in their teens, presented a series of resolutions: one was to forbid parishes and diocesan institutions to store or use pesticides; another called for the immediate cessation of the Vietnam War; another asked for the abolishment of the draft law. One of the most distasteful elements of the meeting was to see and hear a young girl present the resolution on the liberalization of abortion laws and to have to listen to the children (girls) who took the floor in support of it. Strangely enough they received considerable applause from a goodly number of delegates who apparently considered them to be representative of a rising and competent generation. I can scarcely believe that the resolution was the product of children; those who helped in its production and encouraged its presentation have, I think, something to answer for. The income of the diocese and many parishes is diminishing, and the Archdeacon reported that approximately 97 parishes and missions were in shaky condition. Very little, if anything, was said or discussed concerning the preaching of the Gospel or the extension of Christ's Kingdom on earth.

• The Bishop of Northern California: It is shallow and stupid to think pornography

is all right for adults but not good for children. Whatever is approved by adults has a way of entering the mores and customs of our young people as well.

● A college professor: I have been reading a new book by Robert M. Grant, *Augustine to Constantine: The Thrust of the Christian Movement into the Roman World* (Harper & Row, 49 East 33rd Street, New York City 10016; \$10.00). It is the best book of its kind that I know of, and it should be in every parish library. Thinking about the early Church, as I do a great deal, and reading the book, it occurs to me that one of the things that we miss, because the Church has become a well-established institution, is the experience of pagans, such as the people of the Graeco-Roman world, in encountering a totally new kind of religion such as the Christian movement originally was, and discovering what kind of religion it was, and then being converted to it. One has only to read the Book of Acts to see what remarkable experiences some of the early converts had. I think those experiences are to be distinguished, for the purpose of my present thought, from the experiences of the people who encountered Jesus directly — as described in the Gospels. Grant is right to

use the word *movement* (the word implies energy and power) and we should try to think what it must have been like to encounter such a movement for the first time. St. Jerome, in the preface to his *Life of St. Malchus*, a holy man of the desert, said that he was going to write a book about what the Church had lost in becoming a recognized and established institution. (Evidently he never wrote the book.) There must be many Churchmen today who would understand what he had in mind, and there are projects and programs that are doing today things that the early Christians did, but they so often are outside of the pattern of Church life that is familiar and comfortable. If you could bring some of the earliest Christians back to earth in our tawdry Society (the Graeco-Roman world was tawdry, too) some startling things might happen.

● An English Cardinal: Demonstrations which begin peacefully are almost invariably exploited by the violent, but the victims of violence are never the alleged culprits. The victims are usually policemen, the servants of the community. Ordinary citizens may refuse to risk their lives by becoming guardians of the peace. Police may refuse to stay in the force. Then we shall face anarchy.

♦ A Churchman: I see that the House of Deputies voted NO [at the General Convention, Houston] on female priestesses and bishopesses, for another three years. No recorded vote on vestal virgins; wonder why they discriminated against them?

♦ A parish priest: I am still comforted by the knowledge that God loves His Church and that He will not let it "go" by default. Maybe He is trying to bring us to grips with the treasure that He has entrusted to us, so a new evaluation of the spiritual wealth that He has already given us. In the meantime, however, I still agonize and pray, "O Lord how long."

● A TAD reader in Austria: One afternoon while taking a walk, I looked across our beautiful green valley with its immaculate little farms and two castles and a much too rapidly growing village in the middle, and realized that it had taken a thousand years of care to achieve such a picturesque combination of nature and civilization where each complements the other. One good thing about getting over youth is that one begins to see that the world is not changed totally overnight, no matter how many brash college students charge from ivory towers with the idea of doing just that.

LOVE

Since I dislike you,
How can I then fulfill the law of love?
Your speech, your ways, your very image in my eye,
They all revolt me . . . (and it is little help
That I am sure you care no whit the more for me!)

Thus battle head and heart,
The one reverberant with pique,
The other incandescent in the light of love.
But both, I think, must surely be of God,
And so an acrid lesson says—
That head must love whom heart insists
It cannot like.

God help me try!

—Samuel J. Miller, *Doctor Fell*, in *The Living Church*

FOR THE BIRDS

A GROUP of birds decided to form a church, so they called a meeting and the duck stood up and said, "I think we should require baptism by immersion. It's the only way we can get their pocketbooks wet".

The rooster said, "No! We should baptize people by sprinkling. Many people dislike the embarrassment of getting wet all over". The argument went on, and then the parrot said: "I don't think baptism is the most important thing. What we need is a good program". All the birds cheered, for everybody knows that a church can't build a reputation for itself without a good program.

Then the mockingbird said, "What about a choir? We must have a good choir, and don't forget the organ!"

"Oh," said the thrush, "we don't want an organ; a piano is much better". The titmouse, however, didn't want a musical instrument at all, and the sparrow said it would do just as well if they did without music altogether.

The goose came forward and said, "What we really need is a preacher who is good with young people. If we don't attract young people the other churches in town will get them

for sure". The starling thought it was most important that the preacher be a good mixer, and the bluejay figured if the preacher would lay off sin and stuff like that, almost anybody would do — so long as he was popular among the townsfolk. The real wrangle came over the budget: some thought every-



body should tithe, provided they could afford it; others thought they should do away with collections and just have faith.

Finally the owl arose and smoothed his feathers. Everybody grew quiet, for they all knew that he had great wisdom. "Brothers and sisters, all those things are secondary. I'll tell you what we need — it's sincerity. Yes, sir, above everything else, we must be sincere — really sincere — even if we don't mean it."

So they formed a church, but it was for the birds.—A parish bulletin

THE CHURCH AND I

MY CHURCH is the place where the Word of God is preached, the Power of God is felt, the Spirit of God is manifested, the Love of God is revealed, and the Unity of God is perceived. It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws. Its peace, and progress concern my life in this world and that which is to come.—A parish bulletin



QUARTER WATCH

UPON REQUEST OF the Bishop Coadjutor, the Bishop of Chicago (he will retire as Diocesan 1 October 1971), has asked for the election of a Suffragan Bishop.

On All Saints' Day the Rev'd Robert Raymond Brown, 60, Bishop of Arkansas since 1956, resigned (on medical advice; he will become Rector of seven-year-old St. Thaddeus' Parish, Chattanooga, in

the Diocese of Tennessee); and on the day following, in Trinity Cathedral Church, Little Rock, the Rt. Rev'd Christoph Keller, Jr., 54, who was consecrated in 1967, was enthroned as the VII Bishop of Arkansas (the Diocese was organized in 1871).

The Diocese of California is making plans to lease (for 99 years) the downtown property on which St. Paul's Cathedral Church presently stands; a \$100-million skyscraper will be erected, and in it will be housed a new cathedral church (some 900 persons will be accommodated) and all diocesan offices.

The Episcopal Radio-TV Foundation, POB 11711, Atlanta, Georgia 30305, is offering a special album (cassette tapes) of C. S. Lewis's *Four Talks on Love*, in Lewis' own voice; the price is \$39.95.

The library at Hillspeak would welcome an unwanted copy of Bishop Wilson's little paperback *An Outline of Church History*, as well as *The Living Church Annual* for 1915 and 1921.

By enclosing an envelope for your annual birthday dollar (see page 63), TAD saves postage and labor: to mail the envelope directly would cost nearly \$3,500 — a lot of money any day.

¶TAD sends its thanks to the anonymous giver of six \$10 bills.

¶The University of the South, Sewanee, Tennessee is seeking to raise \$1-million a year to balance its over-all operating budget (the University itself, the seminary, and the military school) and reduce its capital debt.

¶The Bishop Coadjutor of New York, 50-year-old Paul Moore, formerly Suffragan Bishop of Washington, has succeeded the Right Rev'd Henry Irving Louttit (formerly South Florida and later Central Florida) as Bishop Protector of the American Province of Franciscans (the Society of St. Francis), whose mother house is in Mt. Sinai, Long Island. The Order has given up its former house at Orlando, Florida, and has opened one in a poverty area of Miami.

¶When the Vicar of Saint Bartholomew's Church, Ely, in the Diocese of Nevada, heard that the Church of England was having some trouble keeping up some of its old rural churches, he wrote to the Bishop of Ely (the diocese was set apart in the twelfth century) and asked if there might be an old bell that was no longer being used. Word came back that there was indeed such a bell: it weighed 750 pounds, and bore

the inscription, "Robert Gurnea made me in 1665." The bell was shipped to this country and now hangs in the U.S.A. Ely church and rings as a memorial to the previous priest who served St. Bartholomew's for 21 years.

T he Right Rev'd Felix Raymond Arnott, 59, has been enthroned as Archbishop of Brisbane and Metropolitan of Queensland, Primate of the Church of England in Australia, in apostolic succession to the Most Rev'd Philip Nield Warrington Strong, who retired in June 1970. The new Primate was (since 1963) Bishop Coadjutor of Melbourne (Province of Victoria, Australia). In July the Rev'd Frank Coadlrake, head of the Australian Board of Missions, was chosen for the vacancy, but died following a heart attack within a week of his election.

¶The new Chaplain of the National Cathedral School for Girls, Washington, D.C., a 42-year-old former Roman priest, who, after due preparation and examination, was received by the Bishop of Washington, and who had previously been Headmaster of the Jesuit-operated Georgetown Preparatory School.

¶St. Luke's Hospital (\$1 million; 12 stories), in the s

ity of San Francisco, was recently dedicated by the Bishop of California; the old wing (1911) will be torn down and the 1957 segment will be renovated.

¶ The Rev'd Kenneth Malcolm Sowers, D.D. (Virginia Theological Seminary), 58, and priest since 1939, who, for the last fifteen years, has devoted much of his time to business administration and education, has been named President of the forthcoming Florida Episcopal College, DeLand, Florida, of which the former Bishop of South Florida, the Rt. Rev'd Henry I. Louttit, is Chairman of the Board of Regents and Chancellor.

¶ Again, many thanks to the parish priests who send TAD their weekly and monthly bulletins that provide so many "goodies" for so many people.

(TAD goes to over 165,000 addresses, which fact might mean a readership of 485,000 people.)

¶ The Right Rev'd William Robert Moody, III Bishop of Lexington since his consecration, will retire on his 71st birthday (12 January) after almost 45 years in the ordained ministry (25 of them as Bishop). "I wish that I might have 25 more years to give to the work in this place which I love, and among these people whom I love, but I know that that cannot be I have done everything possible to make an easy transition to a new leadership. We have a Coadjutor [Addison Hosea, consecrated 12 May 1970] ready and able to take over the jurisdiction. The Diocese, although small, is unified, happy, and growing. I believe that it is now giving, and

NOTE

coupon (not ift subscribers, the like) has name and address on the reverse. Foreign rs are asked to their address the envelope. save time and y, an acknowledg- ent will not ed. Thank you, ppy Birthday!

CLIP THIS COUPON and attach it, with the inserted envelope, to your calendar, so that when your birthday anniversary rolls around you can mail the coupon (it has your name and address on it) along with your TADollar to *The Anglican Digest*, Eureka Springs, Arkansas 72632, and thereby keep the little magazine coming to you and going to others for another year —

and have a Happy Birthday!

will continue to give, vital witness to the power of the Lord Jesus in this place." The Bishop reactivated the Episcopal Theological Seminary in Kentucky in 1951, and made some of his fellow bishops and other seminaries unhappy, but the debt-free Seminary has consistently turned out good priests.

¶Would a TAD reader please let us know the origin of the phrase, "made from scratch"?

¶In asking for the name(s) of the patron saint(s) of the United States, one wag observed that ours are Saints George and Martha [Washington]!

¶We regret that Hillspeak cannot yet offer accommodations to campers and other overnight visitors; the surrounding area, however, abounds in campsites and motels, and Hillspeak is easily accessible from them all. Morning Prayer (6:40)

and Evening Prayer (5:30) are said daily; the Eucharist is celebrated every morning at 7:00 in the chapel of the Morningside Barn, and, as elsewhere, visitors are always welcome.

¶Have you ordered your copy of the 160-page New Pocket Directory of Episcopal Churches in the U.S.A.? If your parish priest does not have a stock in his tract case, you can order directly from the Episcopal Book Club, Eureka Springs, Arkansas 72632; \$1.25 a copy or five copies for \$5.00. You can't afford to be without one during vacation time.

¶"Whatever we beg of God let us also work for it, for God loves to bless labour and to reward it, but not to support idleness."—Jeremy Taylor, author of *Holy Living*, the winter selection of the Episcopal Book Club. (See pages 19-21)

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